

DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

(दशवैकालिकसूत्रम्)

Critically edited
With introduction, notes and translation.

BY

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SECOND EDITION, REVISED AND ENLARGED.

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PREFACE

(to the First Edition)

The chief aim of this edition of the *Dasavaikālika Sutra* is to present to the readers a very faithful text of the Sutra edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies more than one hundred copies being available at the Dehli Upashraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar and some typical oldest manuscripts at the Dehli Upāśraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehli Upāśraya which was found to be written almost correctly in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat (i. e. 1586 A. D. or thereabout) as the date of its being written. The oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates while the oldest of the Dehli Upāśraya copies go back to Samvat fifteenth century. The text of the *Niryukti* is based upon two manuscript copies of the Dehli Upāśraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the Sutra available and they have also been consulted the Āgama-daya Samiti edition with Haribhadrasuri's commentary Dr Jivaraṇ Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla

tion into Gujarati being the chief ones. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Āgamodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) a correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary viz. the Niryukti of Bhadrabāhu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadrācārya, Sumatisūri, Shāntisūri and a few Sanskrit and Gujarati glosses, by unknown authors. The Sanskrit glosses appear to be only abridgments of Haribhadrāsūri's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various Anga books.

March 1, 1932.

K. V. Abhyankar.

Preface to the Second Edition.

The Second Edition is prepared with a few necessary additions and alterations. The Niryukti is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1938.

K. V. Abhyankar.

INTRODUCTION.

1. The *Daśavaikālika Sūtra* is one of the four *Mūla sūtras* of the Jain *Āgama* or *Siddhānta* (canonical books) which is made up of eleven *Anga Sūtras* excluding the *Ditṭhi-vāya* (believed to be the 12th *Anga* which is no longer extant), 12 *Upāṅga Sūtras*, 10 *Paiṇṇā Sūtras* (miscellaneous texts), 6 *Cheda Sūtras*, 4 *Mūla Sūtras* and 2 *Chūlika* (or appendix) *Sūtras*. The *Anga Sūtras* form the most important portion of the Canon. The First *Anga Sūtra* i.e. the *Ācārāṅga Sūtra* gives strict rules and regulations about the behaviour of the monk. The other *Anga Sūtras* state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The *Upāṅga Sūtras* are subsidiary to the *Anga Sūtras*, and, as their name signifies, they form good explanatory and illustrative glosses on the *Anga Sūtras*. Although the connection of the *Upāṅga Sūtras* with the *Anga Sūtras* might be only nominal, each one of them is cited as connected with an *Anga Sūtra*. The ten *Paiṇṇā Sūtras* discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six *Cheda Sūtras* discuss the behaviour of the monks citing the various prohibitions and expiations. The four *Mūla Sūtras*—*Uttarādhyaṃsya*, *Āvaśyaka*, *Daśavaikālika* and *Piṇḍaniryukti*—discuss mainly the conduct of the Ascetic; while the *Chūlika Sūtras* discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

2. The origin of the *Daśavaikālike Sūtra* is traditionally given in a very interesting way. *Sejambhava* is said to have been the author of the book, and, as stated in the first note on Chapter I (Notes pages 1-2) the book, in fact, is said to have been an extract-in-brief from the whole Canon. It defines monkhood, its strict observance and the glorious fruit resulting therefrom. It was composed originally for the purpose of enlightening the boy-sage *Managa* within a short period of six months at the end of which he was to die. *Sejambhava* was the pupil of *Prabhava*, who in turn was the pupil of *Jambu*, the pupil of *Sudharma*, *Mahāvira's* pupil. This order of the spiritual geneology shows that the *Daśavaikālike Sūtra* was composed by *Sejambhava* 75 or 80 years after *Mahāvira's* time and it could consequently be a faithful epitome giving the gist of the *Āgama* teaching which was thoroughly mastered by *Sejambhava* together with the traditional expositions and interpretations.

3. A critical analysis of the contents of the *Sūtra* would show that the *Sūtra* enunciates the noblest principles of the Jain Faith which emphasizes with equal force right knowledge and right conduct as its constituents. The first chapter states that Religion consists of three things :—non-violence, self-restraint and penance. We have to take the things in this world as they are and we find that the souls of many individuals are sullied by the influx of sinful *Karma-Pudgalas*; and, to find out and to lay down the right path to clarify the souls of the *Karma-impurity* form the aim and object respectively of every philosophy and religion. The work of clarification is two-fold (i) by stopping the further influx of *Karma*, and (ii) by destroying or removing the dirt of *Karma* that has already entered. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part

4 The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next, and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self-restraint has always to be accompanied by an abandonment of all occupations and pleasures of the household and by pursuing the rigid and hard life of the monk.

5 In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism however small or great it might be. The monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz the abandonment of night meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself.

through others, or by consenting to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly, (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms, it cites the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms.

7 The sixth chapter, in a way, forms a faithful and substantial summary of the preceding five chapters describing "the terrible and difficult course of actions of the monks." The monk is asked to take a strict care of eighteen points which include the six vows, the six groups of living organisms, and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk. As the talk is the index of the mind, absolute harmlessness in talk would require an

extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win positively this battle of worldly life and secure Liberation. Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character.

11. The last chapter defines in as clearest terms as possible one, who is a real monk, by summarizing the main teaching of all the preceding chapters. The features are arranged in a graded order. Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk.

12. The two Chūlikās or appendix chapters form a fitting crown to the teaching of the Sūtra. They are meant to turn out from the mind of the monk the remotest thought, if he has any, of reverting again to the life of the householder. The horrors of the householder's life when re-accepted, which are full of miseries and woes, insults and indignities cares and anxieties are boundless and unimaginable. The monk should bear in mind a few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss.

13 As can be seen from the analysis of the contents given above, the Daśāvaikalika Sūtra is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jins, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non-life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance; and, a monk, who has such a conduct, is the real monk.

14. The Sūtra has given quite consistently with its elevated theme, very noble and sublime thoughts in a very impressive manner. Individually taken, the thoughts form very excellent moral or philosophical precepts. In the second chapter stanza 5, the author states—"mortify yourself, give up delicacy, overcome desires and know that misery is gone"; in the Fifth chapter, stanza 97, the author says—"bitter or pungent, astringent or sour, sweet or salty, the monk should eat his food as if it were a mixture of ghes and honey." Again in Ch. VIII St. 36, the author states—"while old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion"; or in St. 61 of the same chapter he says "he should preserve regarding religious merit that mental attitude with which he quitted his home." So also in Ch. XII St. 16 the author says "the self should always be protected with all the senses kept well within bounds; if unprotected, the soul moves within the circle of transmigration, if well-protected, the soul becomes free from misery." All these are highly moral and at the same time strictly philosophical assertions, given in a very practical manner.

15. Although in a religio-practical treatise like the present one, there cannot be expected anything like a philosophical presentation of a particular problem or problems, the assertions made here and there may enable us to gather some philosophical truths pertaining to the Religion of Jina. Thus, the gist of the fourth chapter can be stated in a philosophical language as follows:—Life is observed in all things that show movement and growth which in fact form its logical mark. It is seen to exist not only in living bodies but in earth, water, fire, air and plants too. It can, however, be made extinct by doing something which prevents growth and movement, and those things, where growth and movement are not observed, are looked upon as 'acitta' which become permissible to

the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasures and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16. There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII. 27.)

17. A close inspection of the contents of the Dasavaikālika Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvīra or they were composed by the Gaṇadharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the Dasavaikālika Sūtra was composed after the Angas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

to the several books of the canon in the two or three councils that were held much later after their composition, the last of such councils being held at Valabhīpura in Kathiawar under the presidentship of Devardhigani 980 years after Mahāvira.

18. The style of the book, the presence of archaic forms, the quotation in (Chapter II) from the Uttarādhyāyana, the authorship of the book ascribed by tradition to Mahāvira, as also the presence of Nirukti (gloss) on the Sūtra by Bhadrabāhu who flourished at the time of Chandragupta Maurya, clearly show that the book was composed about 75 or 80 years after Mahāvira. The mention of several technical terms (Cf. Ch. III St. 11) without any line of explanation, the concise and yet exhaustive mention of several items in the different topics (*vide अष्ट सुदुर्गाः VIII. 13, इति अष्ट यः VI 7*), the reference to Mahāvira at the beginning of the fourth chapter and lastly the considerations of metre go to corroborate the same date. The two Chūlikās or Appendix chapters were, of course, added at a later date by other writers like Simandhara as Haribhadrāsuri has rightly observed it.

19. The book is written in a style not much different from that of the Sūtras. The tone of the book right on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaism, however, is the striking peculiarity of the style; many forms such as विज्जं, ज्ञाणं and the like—in the Nom Sing are freely used as in the Ācārāṅga and the Sūtrakṛtāṅga Sūtras; many forms such as वयसा, कायसा, जोगसा etc. are seen which are very peculiar and which cannot be justified by the corresponding forms in Sanskrit. There are on the other hand seen several forms which are directly derived from the Sanskrit forms. Instances of omissions of case affixes

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Seyjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son; and, he therefore composed and taught the present Sūtra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वेजालिय or वेजालि, of दस or दश (ten chapters). The Sage Seyjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the nasal न् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for न् and vice-versa as also the endings इज्ज or एज्ज, अणि or एणि, एय or एण, एहि or एहि, being both current in Prākṛit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anuṣṭub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vāṇāliya metre.

20. There is not a large variety of metres seen in the book. The general metre is the Anuṣṭub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being long is generally observed although there are noticed not a few exceptions to it. The instances of pure Āryā metre are very few in the book, their total number not exceeding ten. It is found that here and there a foot of Āryā is noticed in the Anustub Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end in other chapters and the appendices. Although these metres apparently show a large variety, they can be brought under one common head *viz.* the old Vaitāliya metre of the Pāli and Ardha-Māgadhī Sūtras which represents a stage midway between the Vedic श्रिष्टु and जगती on the one hand and the Classical जगति (इन्द्रवज्रा, इन्द्रेन्द्रवज्रा and वंशस्थ) and वैतालिक्य on the other. (For details on this point, see article on "dissertation on an old metre etc." Gujarat College Magazine No. 31 of February 1931)

21. The peculiarities of this metre, to state briefly, are (1) the number of syllabic instants, which is generally 14 or sometimes 16 in the odd feet, and 16 or sometimes 18 in the even feet, and (2) the invariable presence of a pair of determinants (a short and a long letter in juxtaposition —, —,) generally at the end of the foot, but sometimes in the middle of the foot also. The number of letters is immaterial in this old Vaitāliya; it is the number of syllabic instants and the pair of determinants that determine this metre. Each odd foot is generally divided into three parts of 4, 4, and 6 syllabic instants with a long letter sometimes added at the end, while each even foot is divisible into three parts of 6, 4, and 6 syllabic instants with a long letter sometimes added at the end. To analyse very briefly—stanzas 1 to 13 of the tenth chapter present the regular Vaitāliya metre of 16 and 18 syllabic instants respectively in the odd and even feet with the pair of determinants and a long letter at the end of each foot. Stanzas V-1. 97 and V-2. 50 have one

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vaitaliya of 18 syllabic instants in each foot or they may be called Jati also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are:—VI 68-69; VII 42, 52, 54-57; VIII. 40, 41, 62-64; IX-L 1-17; IX-2 1, 22, 23; IX-3. 1-15; IX-4 10, 12-14; X. 14-21 App 1. 11-18 and App. 2. 5-16

22. Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prākṛit and Gujrātī is available. The *Āṅgī* of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of *Āṅgī* comes next which is very exhaustive and scholarly being a commentary on the text and *Niryukti* both. Besides these two commentaries, there are also available in manuscript copies the *Laghutīkā* of Sumatīśūri, the *Sabdārthavṛtti* of Samaya-sundara, the *Chūṇī* in Prākṛit, the *Avacūṇī* in Sanskrit and *Bālāśabodha* in Gujrātī. There are also noticed commentaries by Trilokācārya, Jñānasāgara and his pupil which bear no titles. The manuscripts of *Chūṇī* and *Niryukti* are few, while those of the bare text or the text with the *Avacūṇī* or of the text with the Gujrātī gloss are more numerous, there being more than 20 of each in the Dehlī Upāsraya alone.

23. The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Ms. 24 belonging to Dosabhai

Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by इञ्ज and आत्मनेपद endings. There is no date given and there are not written the Chūlikās. Ms. क of Jesalmere (dated Samvat 1643, Friday Āśāḍha-Śuddha 5) with बालावज्जेय in Gujarāṭi written by Rājahansa Mahopādhyāya, the pupil of the जिनराजसूरि of खरतरगच्छ, was selected to represent the northern Mss. The manuscript is a good and reliable one, corrected possibly by some teacher with yellow pigment. It has got no Chūlikās written. Ms. ख is also an old manuscript (dated Samvat 1653, Sunday Bhādrapad Vad 1) stated to be written at Stambhatīrtha (modern Cambay). The manuscript is correct and legible. This manuscript gives the two Appendix chapters. Ms. ग with दीपिका in Sanskrit is slightly different from ख. Ms. प was chosen to represent the manuscripts at the Bhandarkar Oriental research Institute, Poona. It bears Samvat 1515 and Saka 1377 as its date. The discrepancy between the Śaka and the Samvat numbers can be settled with the help of the remark बहुधान्यसंवत्सरे श्रावण शुद्ध ७ सोमदिने लिखितं found at the end. It has the Chūlikās at the end; and a Sanskrit gloss. Two other Mss. at the Institute bear Samvat 1492 and 1663 as their dates while the others bear no date. Ms. च represents the Ahmedabad collection at the Dehlā Upāśraya, which appears to be very old although no date is given therein. It is a very reliable manuscript which has got the two Chūlikās. It is the Ms. च on which the present edition has been mainly based.

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March 1st 1932

॥ दसवेआलियसुत्तं ॥

॥ पढममज्झयणं ॥

धम्मो मंगलमुक्खित्तं^१ अहिंसा संजमो तवो ।
देवा वि तं नमस्सन्ति जस्स धम्मे सया मणो ॥ १ ॥
जहा इमस्स पुप्फेसु भमरो^२ आवियई रत्तं ।
न य पुप्फं किलामेद सो^३ य पीणेइ अप्पयं ॥ २ ॥
एमेए समणा सुत्तां जे लोए सन्ति साहुणो ।
विहंगमा^४ व पुप्फेसु दाणभत्तेसणे रया ॥ ३ ॥
चयं च वित्तिं लब्धामो न य कोइ उवहम्मइ ।
अहागडेसु^५ रीरियन्ति पुप्फेसु भमरा जहा ॥ ४ ॥
महुकारसमा बुद्धा जे भवन्ति अणित्तिया ॥
नाणापिण्डरया दन्ता तेण वुच्चन्ति साहुणो ॥ ५ ॥ त्ति वेमि ॥
॥ पढमं इमपुप्फियज्झयणं समत्तं ॥

॥ वीयमज्झयणं ॥

कह नु कुज्जा सोमण्णं जो कामे न निवारण ।
पण पण विसीयंतो संकप्पस्स वत्तं गओ ॥ १ ॥
वत्थगन्धमलंकारं^६ इत्थीओ सयणाणि य ।
अच्छन्दा जे न भुंजन्ति न से चाइ त्ति वुच्चइ ॥ २ ॥
जे य कन्ते पिण मोए लद्धे^७ वि पिण्डिकुव्वइ ।
साहीणे चयई भोए से ह्ते चाइ त्ति वुच्चइ ॥ ३ ॥

१ क स. मुक्खित्तं २ क स ग प च आवियई. ३ स सो य पीणेइ.
४ स इव पुप्फेसु ५ अ क रीयते ६ अ स इत्थीओ ७ स. र. प विपिण्डि.
क विपिण्डि.

'समाइ पेहाइ परिव्ययन्तो
 सिया मणो 'निस्सरई बहिद्धा ।
 "न सा महं नो वि अहं पि तीसे"
 इच्चेय ताओ 'विणएज्ज रागं ॥ ४ ॥
 [आयावयाही, चय 'सोअमल्लं,
 कामे कमाही, 'कामियं खु दुक्खं ।
 छिन्दाहि दोसं, विणएज्ज रागं,
 एवं सुही 'होहिसि संपराए ॥ ५ ॥]
 पक्खन्दे जलियं 'जोई धूमकेउं दुरासयं ।
 'नेच्छंति वन्तयं भोत्तं कुले जाया अगन्धणे ॥ ६ ॥
 धिरत्थु ते जसोक्कामी जो तं जीवियकारणा ।
 वन्तं इच्छसि आवेउं ! सेयं ते मरणं भवे ॥ ७ ॥
 अहं च भोगरायस्स तं च सि अन्धगवाण्हणो ।
 मा कुले गन्धणा होमो, संजमं निहुओ चर ॥ ८ ॥
 जइ तं काहिसि भायं जा जा 'दच्छसि नारिओ ।
 "वायाबिद्धो ह्य हडो अट्ठियप्पा भविस्ससि ॥ ९ ॥
 तीसे सो वयणं सोच्चा "संजयाए सुभासियं ।
 अंकुसेण जहा नागो धम्मे संपडिवाइओ ॥ १० ॥
 एवं करेन्ति संवुद्धा पण्डिया पवियक्खणा ।
 विणियट्ठन्ति भोगेसु जहा से "पुरिसोत्तिमे ॥ ११ ॥ त्ति वेमि ॥
 ॥ वीर्यं सामण्णपुत्तयज्झयणं समत्तं ॥

॥ तंइयमज्झयणं ॥

संजमे सुट्ठियप्पाणं विप्पमुक्काण ताइणं ।

तेसिमेयमणाइण्णं निगगन्थाण महेसिणं ॥ १ ॥

- १ स. च. समाए पेहाए. २ च. नीसरई, स. निस्सिरई. ३ स. विणएज्ज.
 ४ अ. व. स. सोअमल्लं. ५ क. विमियं. ६ स. होहि सुत्तराए. ७ क. जोयं धूमकेयं.
 ८ अ. स. प. निच्छति. ९ अ. व. दिच्छसि. १० अ. स. विधुज्ज हडो. ११ स.
 'संजई, प. संजपाइ. १२ अ. व. स. पुरिसुत्तमो.

उद्धेसियं कीयगढं नियामं अभिहृडाणि य ।
 राडभत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥
 सच्चिही गिहिमत्ते य रायपिण्डे किमिच्छए ।
 संवाहणं 'दन्तपहोवणा य संपुच्छणं देहपलोयणा य ॥ ३ ॥
 'अद्वावय नालीए छत्तस्स य धारणद्वाए ।
 'तंगिच्छं पाणहा पाए समारम्भं च जोइणो ॥ ४ ॥
 'सेज्जायरपिण्डं च आसन्दी पलियद्दए ।
 गिहन्तरनिसेज्जा य गायस्सुव्वट्टणाणि य ॥ ५ ॥
 गिहिणो घेयावदियं जा य आजीववित्तिया' ।
 तत्तानिदुडभोइत्तं' आउरस्सरणाणि य ॥ ६ ॥
 मूलए सिद्धवेरे य उच्छुरांइ अनिदुडे ।
 कन्दे मूले य सच्चित्ते फले वीए य आमए ॥ ७ ॥
 सौवच्चले सिन्धवे लोणे 'रोमालोणे य आमए ।
 सामुद्धे पंसुत्तारे य कालालोणे य आमए ॥ ८ ॥
 भूवणेत्ति वमणे य वत्थीकम्मावरेयणे ।
 अन्नणे 'दन्तवण्णे य गायव्वमद्दविभूत्तणे ॥ ९ ॥
 सव्वमेयमणाइणं निगगन्थाण महेत्तिणं ।
 संजमम्मि य जुत्ताणं लहुभूयवित्तिरिणं ॥ १० ॥
 पञ्चासवपरिच्चाया तिगुत्ता छत्तु संजया ।
 पञ्चनिगगहणा धीरा निगगन्था उज्जुदंसिणो ॥ ११ ॥
 आयावयन्ति गिम्हेसु, हेमन्तेसु अवाउडा ।
 'वासासु पढिसंलीणा संजया सुसमाहिया ॥ १२ ॥
 परीसहरिज्जदन्ता धुयमोहा जिदन्दिआ ।
 सव्वदुक्कत्तप्पहीणहा पक्कमन्ति महेत्तिणो ॥ १३ ॥
 इक्करांइ 'करेत्ताणं इस्सहाइं सहेत्तु य ।
 के 'इत्थ देवलोमेषु केइ सिज्झान्ति नीरया ॥ १४ ॥

१ अ. दंतपहोवणो य संपुच्छण २ अ. क. ग अद्वावए य नालीए.
 ३ स. तिगिच्छं. ४ स. सिज्जायर. ५ अ. क. ग. ० वत्तिपा ६ अ. प. भाइत्तं.
 ७ अ. प. रूमालोणे. ८ अ. दंतवट्टे. ९ स. वासानु पण्डि. १० स. प. करित्ता.
 ११ अ. इ. १२ अ.

खवित्ता पुव्वकम्माइं संजमेण तवेण य ।

सिद्धिमगमणुप्पत्ता ताइणो परिनिव्वुड ॥ १५ ॥ त्ति वेमि ॥

॥ तइयं खुद्धियायारकहज्झयणं समत्तं ॥

॥ चउत्थमज्झयणं ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु छज्जी-
वाणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया
सुयक्खाया सुपण्णत्ता । सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ॥

कयरा खलु सा छज्जीवाणिया नामज्झयणं समणेणं भगवया
महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहि-
ज्जिउं अज्झयणं धम्मपण्णत्ती ॥

इमा खलु सा छज्जीवाणिया नामज्झयणं समणेणं भगवया
महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहि-
ज्जिउं अज्झयणं धम्मपण्णत्ती । तं जहा । पुढविकाइया, आउका-
इया, तेउकाइया, चाउकाइया, वणस्सइकाइया, तसकाइया ॥

पुढवी 'चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ
सत्थपरिणएणं । आउ चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं । तेउ चित्तमन्तमक्खाया अणेगजीवा पुढो
सत्ता अन्नत्थ सत्थपरिणएणं । चाउ चित्तमन्तमक्खाया अणेगजीवा
पुढोसत्ता अन्नत्थ सत्थपरिणएणं । वणस्सई चित्तमन्तमक्खाया
अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएणं । तं जहा । अग्गवीया
मूलवीया पोरवीया खन्धवीया वीयरुहा संमुच्छिमा तणलया
वणस्सइकाइया सवीया चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं ॥

से जे पुण इमे अणेगे वहवे तसा पाणा तं जहा । अण्टया
पोयया जराउया रसया संसेयया संमुच्छिमा उड्ढिमा उवदाइया

१ क घ. च चित्तमन्तमक्खाया २ अ सत्थपरिणएण । तम चित्तमन्तम-
क्खाया . त जहा । ३ अ. क म ग ससेइमा.

जेसिं 'केसिं चि पाणाणं अभिक्कन्तं पडिक्कन्तं संकुचियं पसारियं
 रुयं भंतं तसियं पलाइयं आगइगइविन्नाया जे य कीडपयंगा जा य
 कुन्थुपिणीलिया सव्वे वेइंदिया सव्वे तेइंदिया सव्वे चउरिंदिया
 सव्वे पंचिंदिया सव्वे तिरिक्खजोणिया सव्वे नेइया सव्वे मणुया
 सव्वे देवा सव्वे पाणा 'परमाहम्मिया । एसो खलु छट्ठो जीव-
 निकायो "तसकायो" ति पवुच्चइ ॥

इच्चोसिं छण्हं जीवणिकायाणं नेव सयं दंडं समारंभिज्जा,
 नेवन्नोहिं दंडं समारंभावेज्जा, दंडं समारम्भन्ते वि अन्ने न "सम-
 णुजाणामि जावज्जीवाए. ति विहं ति विहेणं मणेणं "वायाए काएणं
 न करोमि न कारवेमि "करेन्तं पि अन्नं न समणुजाणामि तस्स भन्ते
 पडिक्कमामि निन्दामि "गरिहामि अप्पाणं वोसिरामि ॥

पढमे भन्ते महव्वए पाणाइवायाओ वेरमणं । सव्वं भन्ते
 पाणाइवायं पच्चक्खामि, से सुहुमं वा थायरं वा तसं वा थावरं वा ।
 नेव सयं पाणे अइवाएज्जा, नेवन्नोहिं पाणे अइवायावेज्जा पाणे
 अइवायंते वि अन्ने न "समणुजाणामि जावज्जीवाए ति विहं ति वि-
 हेणं मणेणं "वायाए काएणं न करोमि न कारवेमि "करेन्तं पि अन्नं
 न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि "गरिहामि
 अप्पाणं वोसिरामि, पढमे भन्ते महव्वए उवाट्ठिओ मि । सव्वाओ
 पाणाइवायाओ वेरमणं ॥ १ ॥

अहायरं दोच्चे भन्ते महव्वए मुसावायाओ वेरमणं ।
 सव्वं भन्ते मुसावायं पच्चक्खामि से कोहा वा लोहा वा
 भया वा नेव सयं मुसं वणज्जा नेवन्नोहिं मुसं वायावेज्जा
 मुसं वयन्ते वि अन्ने न "समणुजाणामि जावज्जीवाए ति विहं
 ति विहेणं मणेणं "वायाए काएणं न करोमि न कारवेमि
 "करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्दामि "गरिहामि अप्पाणं वोसिरामि, दोच्चे भन्ते मह-
 व्वए उवाट्ठिओ मि । सव्वाओ मुसावायाओ वेरमणं ॥ २ ॥

१ च तिसिं धि. २ च. परमाहम्मिया. क परमाहम्मो त एसो. ३ क. घ.
 समणुजाणिज्जा. ४ अ. वयाए. ५ च. करिंति ति. ६ च. गरहामि. ७ क. घ.
 समणुजाणिज्जा. ८ अ. वयाए ९ च. करिंति ति १० च. गरहामि ११ क. घ.
 समणुजाणिज्जा १२ अ. वयाए. १३ च करिंति ति. १४ च. गरहामि.

अहावरे तच्चे भन्ते महव्वए अदिन्नादाणाओ वेरमणं । सत्वं भन्ते अदिन्नादाणं पच्चक्खामि से गामे वा नयरे वा रण्णे वा अप्पं वा बहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा नेव सयं अदिन्नं गिण्हेज्जा, नेवन्नेहिं अदिन्नं गिण्हावेज्जा, अदिन्नं गिण्हन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि, तच्चे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ अदिन्नादाणाओ वेरमणं ॥ ३ ॥

अहावरे चउत्थे भन्ते महव्वए मेहुणाओ वेरमणं । सत्वं भन्ते मेहुणं पच्चक्खामि से दिव्वं वा माणुसं वा तिरिक्खज्जोणियं वा नेव सयं मेहुणं सेवेज्जा, नेवन्नेहिं मेहुणं सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि चउत्थे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ मेहुणाओ वेरमणं ॥ ४ ॥

अहावरे पञ्चमे भन्ते महव्वए परिग्गहाओ वेरमणं । सत्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा बहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा नेव सयं परिग्गहं परिग्गेहेज्जा, नेवन्नेहिं परिग्गहं परिग्गेहावेज्जा, परिग्गहं परिग्गेहन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि पञ्चमे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहावरे छट्ठे भन्ते एए राइभोयणाओ वेरमणं । सत्वं भन्ते राइभोयणं पच्चक्खामि से असणं वा पाणं वा राइमं वा साइमं वा नेव सयं 'राइं भुंजेज्जा, नेवन्नेहिं राइं भुजावेज्जा

१ क. प. समणुज.जिज्जा. २. अ. वपाए. ३ च. करितं पि ४ च गरिहामि.

राइं भुंजंते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं
 तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं
 पि अन्नं न समणुजाणामि, तस्स भन्ते पटिकमामि निन्दामि
 'गरिहामि अप्पाणं वोसिरामि 'उट्ठे भन्ते वणं उवट्ठिओ मि ।
 सत्त्वाओ राइमोयणाओ वेरमणं ॥

इच्चेयाइं पअ मइययाइं राइमोयणवेरमणउट्ठाइं अत्त-
 दियव्वयाए उयसंपज्जित्ताणं विहरामि ॥ ६ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपटिहयपच्च-
 क्खायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
 वा सुत्ते वा जागरमाणे वा, से पुट्ठविं वा भित्तिं वा सिलं
 वा लेलं वा ससरकरं वा कायं ससरकरं वा वत्थं हत्थेण वा
 पाएण वा फट्ठेण वा 'किलिंत्तेण वा अहुलियाए वा 'सला-
 गाए वा सलागएत्थेण वा नालिहेज्जा न विलिहेज्जा न
 घट्टेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न विलिहावेज्जा न
 घट्टावेज्जा न भिन्दावेज्जा, अन्नं आलिहन्तं वा विलिहन्तं
 वा घट्टन्तं वा भिन्दन्तं वा न 'समणुजाणामि जावज्जीवाए
 तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि
 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पटिकमामि
 निन्दामि 'गरिहामि अप्पाणं वोसिरामि ॥ ७ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपटिहयपच्च-
 क्खायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
 वा सुत्ते वा जागरमाणे वा, से उदगं वा ओसं वा हिमं वा
 'महियं वा करणं वा हस्तणुगं वा सुद्धोदगं वा उदउल्लं वा
 कायं उदओल्लं वा वत्थं ससिणिद्धं वा कायं ससिणिद्धं वा
 वत्थं नामुसेज्जा न संफुसेज्जा 'न आर्यावेज्जा न पवीलेज्जा
 न अक्खोदेज्जा न पक्खोदेज्जा 'न आयावेज्जा न पयावेज्जा,
 अन्नं नामुसावेज्जा न संफुसावेज्जा 'न आर्यावेज्जा न

१ क. प. समणुजानिज्जा. २ अ. दपार. ३ प. कर्त्तं नि. ४ च. गरहमि.
 ५. क. उट्ठे वए. ६ अ. स. प. कर्त्तचेण. ७ अ. स. च. निज्जगार वा निज्जा.
 ८ च. महिं वा. ९ अ. च. नालिज्जा. १० च. नापावेज्जा. ११ प. नालिहेज्जा.

पयीलवेज्जा न अक्खोडावेज्जा न पक्खोडावेज्जा न आया-
वेज्जा न पयावेज्जा. अन्नं आमुसन्तं वा संफुसन्तं वा आयी-
लेन्तं वा पयिलेन्तं वा अक्खोडेन्तं वा पक्खोडेन्तं वा आया-
वेन्तं वा पयावेन्तं वा न 'समणुजाणामि, जावज्जीवाए तिविहं
तिविहेणं मणेणं वायाए काएणं न करोमि न कारवेमि करेन्तं
पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निंदामि
गरिहामि अप्पाणं वोत्तिरामि ॥ ८ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकस्से दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से अगाणि वा इद्दालं वा
मुम्मुरं वा अर्च्च वा जालं वा अलायं वा सुद्दागणि वा
उक्कं वा न उंजेज्जा न घट्टेज्जा न उज्जालेज्जा न निव्वा-
वेज्जा, अन्नं न उंजावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न
निव्वावेज्जा, अन्नं उज्जतं वा घट्टतं वा उज्जालतं वा निव्वा-
यतं वा न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं
मणेणं वायाए काएणं न करोमि न कारवेमि करेन्तं पि अन्नं
न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि गरि-
हामि अप्पाणं वोत्तिरामि ॥ ९ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकस्से दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से सिण्ण वा विट्ठयणेण वा
तालियट्ठेण वा पत्तेण वा पत्तमट्ठेण वा साहाए वा साहा-
मट्ठेण वा विट्ठेण वा विट्ठणहत्थेण वा चेलेण वा चेल-
कण्णेण वा हत्थेण वा मुहेण वा अप्पणो वा कायं वादिहं
वा वि पोगलं न फुमेज्जा, न वीएज्जा अन्नं न फूमावेज्जा
अन्नं फुमन्तं वा वीयन्तं वा न 'समणुजाणामि जावज्जी-
वाए तिविहं तिविहेणं मणेणं वायाए काएणं न करोमि न

१ क. च समणुजानिज्जा २ स इगामि. ३ अ. मुम्मा. ४ क. सुद्दागणिधं.
५ प न घट्टेज्जा न भिदिज्जा न उज्जानिज्जा न पज्जानिज्जा न निव्वाविज्जा.
६ क. घ समणुजानिज्जा ७ च गरिहामि. ८ च पेदुणेण वा ९ ग घ. फुमेज्जा;
स. फुमेज्जा १० क. घ समणुजानिज्जा.

कारवेमि करेन्तं पि अत्तं न समणुजाणामि, तस्स भन्ते
पटिक्कमामि निन्दामि गरिहामि अप्पाणं योसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपटिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से वीण्णु वा वीयपट्ठेसु वा
रूढेसु वा रूढपट्ठेसु वा जाण्णु वा जायपट्ठेसु वा हरिण्णु
वा हरियपट्ठेसु वा छिन्नेसु वा छिन्नपट्ठेसु वा सचि-
त्तेसु वा सचित्तकोलपट्ठिनिरिसण्णु वा न गच्छेज्जा न
चिव्वेज्जा न निसीएज्जा न तुयट्ठेज्जा, अत्तं न गच्छावेज्जा
न चिह्वावेज्जा न निसीयावेज्जा न तुयट्ठावेज्जा, अत्तं गच्छन्तं
वा चिह्वन्तं वा निसीयन्तं वा तुयट्ठन्तं वा न समणुजाणामि
जायज्जीवाए तिविहं तिविहेणं मणेणं वायाए काएणं न
करेमि न कारवेमि करेन्तं पि अत्तं न समणुजाणामि, तस्स
भन्ते पटिक्कमामि निन्दामि गरिहामि अप्पाणं योमिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपटिहयपच्च-
क्खायपावकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से कीटं वा पर्यंगं वा हुन्थुं
वा पिवील्लियं वा हत्थंस्सि वा पायंसि वा ब्राहुंसि वा
ऊंसि वा उदरंसि वा सीसंसि वा वत्थंसि वा पडिग-
हंसि वा रयहरणंसि वा गोच्छट्सि वा उदुगंसि वा दण्ड-
गंसि वा पीढगंसि वा फलरंसि वा संज्जंसि वा संयार-
गंसि वा अन्नयरंसि वा तहप्पगारं उयगरणजाए तओ संज-
यामेव पटिलेहिय पडिलेहिय पमज्जिय पमज्जिय एगन्ते
अवणेज्जा, नो णं संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणमूयाइं हिंसइ ।

बन्धइ पावयं कम्मं, तं से होइ कहुयं फलं ॥ १ ॥

१ च गरहामि २ न ऊगति वा ३ न बध्मि वा पावगामि वा
रपहरणंसि वा वंघरंसि वा गुच्छमि वा उदुपानि वा ददंसि वा, अ. बध्मि वा
पापमुदुपानि वा रपहरणंसि वा कचटमि वा पडिगहमि वा उडगमि वा. ४ अ. क-
स. पं. एगन्तमवणेज्जा

'अजयं चिट्ठमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ २ ॥
 अजयं आसमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ३ ॥
 अजयं सयमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ४ ॥
 'अजयं भुज्जमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ५ ॥
 अजयं भासमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ६ ॥
 कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सए ? ।
 कहं भुज्जन्तो भासन्तो पावं कम्मं न बन्धइ ? ॥ ७ ॥
 जयं चरे, जयं चिट्ठे, जयं आसे, जयं सए ।
 जयं भुज्जन्तो भासन्तो पावं कम्मं न बन्धइ ॥ ८ ॥
 सव्वभूयप्पभूयस्स सम्मं भूयाइं पासओ ।
 पिहियासयस्स इन्तस्स पावं कम्मं न बन्धइ ॥ ९ ॥
 पढमं नाणं तओ दया, एवं चिट्ठइ सव्वसंजए ।
 अन्नाणी किं काही किं वा 'नारिइ' छेय पावगं ॥ १० ॥
 'सोच्चा' जाणइ कल्लाणं सोच्चा जाणइ पावगं ।
 उभयं पि जाणइ सोच्चा जं छेयं तं समायरे ॥ ११ ॥
 जो जीवे वि न 'याणाइ' अजीवे वि न याणइ ।
 जीवाजीव अयाणता कह सो 'नाहीइ' संजमं ॥ १२ ॥
 जो जीवे वि वियाणाइ अजीवे वि वियाणइ ।
 जीवाजीवे वियाणतो सो हु नारी उ संजमं ॥ १३ ॥
 जया जीवमजीवे य दो वि एए वियाणइ ।
 तया गइं बहुविहं सव्वजीवाण जाणइ ॥ १४ ॥
 जया गइं बहुविहं सव्वजीवाण जाणइ ।
 तया पुण्णं च पावं च 'बंधं' मोक्खवं च जाणइ ॥ १५ ॥

१ अ अय श्लोको न दृश्यते, भाषो तैमरुममादाद् धरो भवेत् २ अ.
 इमो श्लोको ध्युक्रमेण दृश्यते ३ अ क च नाही छेय, ४ स सेय ५ स मुखा
 ६ क स याणइ ७ च याणइ ८ क नाही प सजम, ९ नाही सजम १० च,
 र्धमोक्ख च

जया पुणं च पावं च वंधं मोरसं च जाणइ ।
 तथा निद्विन्दए भोए जे दिव्ये जे य माणुसे ॥ १६ ॥
 जया निद्विन्दए भोए जे दिव्ये जे य माणुसे ।
 तथा चयइ संभोगं सदिभतरवाहिरं ॥ १७ ॥
 जया चयइ संभोग सदिभतरवाहिरं ।
 तथा मुण्डे भवित्ताण पव्वयइ अणगारियं ॥ १८ ॥
 जया मुण्डे भवित्ताण पव्वयइ अणगारियं ।
 तथा सवरमुक्कटं धम्मं फासे अणुत्तरं ॥ १९ ॥
 जया सवरमुक्कटं धम्मं फासे अणुत्तरं ।
 तथा धुणइ कम्मरयं अबोहिकलुस कडं ॥ २० ॥
 जया धुणइ कम्मरयं अबोहिकलुसं कडं ।
 तथा सव्वत्तगं नाण दंसणं चाभिगच्छइ ॥ २१ ॥
 जया सव्वत्तगं नाणं दंसणं चाभिगच्छइ ।
 तथा लोगमलोगं च जिणो जाणइ केवली ॥ २२ ॥
 जया लोगमलोगं च जिणो जाणइ केवली ।
 तथा जोगे निरुभित्ता सेलेसि पडिबज्जइ ॥ २३ ॥
 जया जोगे निरुभित्ता सेलेसि पडिबज्जइ ।
 तथा कम्मं खवित्ताण सिद्धि गच्छइ नीरओ ॥ २४ ॥
 जया कम्मं खवित्ताणं सिद्धि गच्छइ नीरओ ।
 तथा लोगमत्थयत्यो सिद्धे भवइ सासओ ॥ २५ ॥
 सुहसायगस्स समणस्स सायाउलगस्स निगामत्ताइस्स ।
 उच्छोलणापहाविस्स दुलहा सोग्गइ तारिसगस्स ॥ २६ ॥
 तयोगुणपहाणस्स उज्जुमईखन्तिसेजमरयस्स ।
 परीसहे जिणान्तस्स सुलहा सोग्गइ तारिसगस्स ॥ २७ ॥
 पच्छा वि ते पयाया खिप्प गच्छन्ति अमरभवणां ।
 जेसि पियो तयो संजमो य खन्ती य वम्मचेर च ॥ २८ ॥
 इच्चवेयं छज्जीवणियं सम्मदिहो सया जए ।
 दुलहं लभित्तु सामग्गं कम्मणा न विराहेज्जासि ॥ २९ ॥
 ॥ त्ति वेमि ॥

॥ चउत्थं छज्जीवणियज्झयणं समत्तं ॥

१ अ निद्विदं २ अ सजोगे, क य सजोग ३ अ क ह ग ध.
 पव्वयइ ४ स जोए ५ च खवेत्ताण ६ अ क प हवइ ७ अ क स प.
 पडोस्स, य पडोविस्स ८ च सोग्गइ ९ क विओ १० च दुल्लभ

॥ पंचममज्झयणं--पढमो उद्देसओ ॥

संपत्ते 'भिक्षुकालम्भि असंभन्तो अमुच्छिओ ।
 इमेण कमजोगेण भत्तपाणं गवेसए ॥ १ ॥
 से गामे वा नयरे वा गोयरग्गओ मुणी ।
 चरे भन्दमणुव्विग्गो अद्वक्खित्तेण चयसा ॥ २ ॥
 पुरओ जुगमायाए पेहमाणो महिं चरे ।
 वज्जेन्तो वीयहरियाइं पाणे य दग्गमट्ठियं ॥ ३ ॥
 ओवायं विसमं खाणुं विज्जलं परिवज्जए ।
 संकमेण न गच्छेज्जा विज्जमाणे परक्कमे ॥ ४ ॥
 पवडन्ते य से तत्थ पक्खलन्ते य संजए ।
 हिंसेज्जा पाणभूयाइं तसे अदुव थावरे ॥ ५ ॥
 तम्हा तेण न गच्छेज्जा संजए सुसमादिए ।
 सइ अज्जेण मग्गेण जइमेव परक्कमे ॥ ६ ॥
 इद्दालं छारियं रासिं तुसरसिं च गोमयं ।
 ससरक्खेहिं पाणहिं संजओ तं नइक्कमे ॥ ७ ॥
 न चरेज्ज थासे थासन्ते महियाए च पडन्तिए ।
 महावाए च थायन्ते तिरिच्छसंपाइमेसु था ॥ ८ ॥
 न चरेज्ज वेससामन्ते वंमचेरवसाणए ।
 वंमयारिरस वंतस्स होज्जा तत्थ विसोत्तिया ॥ ९ ॥
 'अणायणे चरंतस्स संसग्गीए अभिक्खणं ।
 होज्जा घयाणं पीढा सामण्णम्मि य संसओ ॥ १० ॥
 तम्हा एयं वियाणित्ता दोसें दुग्गइवट्ठणं ।
 वज्जए वेससामंतं मुणी एगंतमस्सिए ॥ ११ ॥
 साणं सुयं गाविं वित्तं गोणं हयं गयं ।
 'संढिभं कलहं जुद्धं दूरओ परियज्जए ॥ १२ ॥
 अणुणए नावणए अप्पहिहे अणाउले ।
 इंदियाइं जहाभार्गं वमइत्ता मुणी चरे ॥ १३ ॥

१ स. भिक्षुकालम्भि. २ अ. परिक्रमे. ३ अ. वेमदासत्ते, ग. वेसससत्त. ४ क.
 ग. वमानुर. ५ अ. आणावणे, क. अणायवण-चरंतस्स. ६ ग. संसग्गीइ. ७ घ. दोणइ.
 ८ अ. मासिए । ९ ग. घ. सुयं गाविं, न सुयइगाविं, ग. सुअगाविं. १० ग. घ. संढिभं.

ववदवस्स न गच्छेज्जा भासमाणी य गोयरे ।
 हसंतो नाभिगच्छेज्जा कुलं उच्चावयं सयां ॥ १४ ॥
 आलोयं थिगलं दारं सन्धि वगभवणाणि य ।
 चरंतो न विनिज्जाण संकहाणं विवज्जण ॥ १५ ॥
 रत्तो गहवईणं च रहस्सारविषयाण य ।
 संकिलेसकरं ठाणं दूरओ परिवज्जण ॥ १६ ॥
 पडिहुहुकुलं न पविसे मामगं परिवज्जण ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुलं ॥ १७ ॥
 साणीपाधारपिहियं अप्पणा नावपंगुरे ।
 कवाहं नो पणोल्लेज्जा ओगहंसि अजाइया ॥ १८ ॥
 गोयरगपविहो उ वच्चमुत्तं न धारण ।
 ओगासं फासुयं नच्चा अणुसपिय वोसिरे ॥ १९ ॥
 नीयदुवारं तमसं कोहुगं परिवज्जण ।
 अचक्खुविसओ जतय पाणा दुप्पडिलेहमा ॥ २० ॥
 जतय पुप्फाई वीयाई विप्पइण्णाई कोहुए ।
 अहुणीवालत्तं ओहं वहुणं परिवज्जण ॥ २१ ॥
 एलगं दारगं साणं वच्छुगं चावि कोहुए ।
 उहहििया न पविसे विउहत्ताण य संजण ॥ २२ ॥
 असंसत्तं पलोएज्जा नाइदुरावलोयए ।
 उप्फुल्लं न विनिज्जाण नियट्टेज्जा अयंपिरे ॥ २३ ॥
 अइभूमिं न गच्छेज्जा गोयरग्गओ मुणी ।
 कुलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
 तत्थेय पडिलेहिज्जा भूमिभागं वियक्खणो ।
 सिणाणस्स य वच्चस्स संलोगं परिवज्जण ॥ २५ ॥
 दग्गमट्टियआयाणे वीयाणि हरियाणि य ।
 परिवज्जन्तो विहेज्जा सव्विन्दियसमाहि ॥ २६ ॥

१ अ. स. गिहवईणं २ अ. गृहागन्तिपाणि. ३ स. अणुगो. ४ प.
 ओगहं से. ५ च. ओयामं. ६ च. अणुज्जायभि. ७ क. पावदुवारं; प. पावदुवारं.
 ८ अ. जतय पागाई. ९ स. कुहुए. १० च. विउहत्ताण; स. विउहत्ताण च; अ.
 विउहत्ताणं धमं जए. ११ क. स. निपट्टिज्ज. १२ अ. अयंपिरे १३ अ. वियक्खणे.
 १४ स. सणाणम्भ. १५ च. संलोयं. १६ अ. य दग्गमट्टो व आनाज्ज.

तत्थ से चिह्ममाणस्स आहरे पाणभोयणं ।
 अकाप्पियं न ^१गेणहेज्जा, पडिगाहेज्ज काप्पियं ॥ २७ ॥
 आहरन्ती सिया तत्थ ^२परिसाडेज्ज भोयणं ।
^३दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २८ ॥
 संमद्दमाणी पाणाणि वीयाणि हरियाणि य ।
 असंजमकरि नच्चा ^४तारिसं परिवज्जण ॥ २९ ॥
 साहद्दु निक्खिणवित्ताणं सच्चित्तं ^५घट्टियाणि य ।
 तहेव समणह्माए उदगं संपणोहिया ॥ ३० ॥
 ओगाहइत्ता चलइत्ता आहरे पाणभोयणं ।
 दिन्तिय पडियाइक्खे न मे कप्पइ तारिसं ॥ ३१ ॥
 पुरेकम्मेण हत्थेण ^६दव्वीए भायणेण वा ।
 दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ३२ ॥

^७एवं—

उदओल्ले ससिणिद्धे ससरक्खे माट्टियाउसे ।
 हरियाले ^८हिड्डुलए मणोसिला अंजणे लोणे ॥ ३३ ॥
 गेसुय वाणिय सेडिय सोरहिय पिह ^९कुक्कुसकए य ।
^{१०}उक्कठमससहे संसहे चैव कोद्धत्वे ॥ ३४ ॥
 असंसट्ठेण हत्थेण ^{११}दव्वीए भायणेण वा ।
 दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥ ३५ ॥
 संसट्ठेण हत्थेण दव्वीए भायणेण वा ।
 दिज्जमाण पडिच्छेज्जा जं सत्थेसणियं भवे ॥ ३६ ॥
^{१२}दोण्हं तु भुंजमाणाणं एगो तत्थ निमंतए ।
 दिज्जमाण न इच्छेज्जा इत्तं से पटिलेएण ॥ ३७ ॥
 दोण्हं तु भुंजमाणाण दो वि तत्थ निमंतए ।
 दिज्जमाणं पडिच्छेज्जा जं सत्थेसणियं भवे ॥ ३८ ॥
 गाट्ठिणीए उवलत्थं विविहं पाणभोयणं ।
 — ^{१३}भुंजमाणं विपज्जेज्जा, भुत्तसेस पडिच्छए ॥ ३९ ॥

१ य इच्छेज्जा २ अ पडिगाडेज्ज ३ अ दिन्तिय ४ य तारिसं ५
 य घट्टियाणि ६ य दव्वीए ७ अ एव उदहे ८ य हिड्डुलो ९ य कुक्कुस १०
 अ य स य उज्झि ११ य मससिद्धे १२ य दव्वीए १३ अ य दुण्हं १४
 भुजमाण

सिया य समणह्ठाए गुच्चिणी कालमासिणी ।
 उट्ठिया या निसीणज्जा निसक्का या पुण्हण ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥
 थणगं पिज्जएमाणी दारगं या कुमारियं ।
 तं निक्खिवित्तु रोधंतं आहरे पाणभोयणं ॥ ४२ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥
 जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥
 दगवारणण पिहियं नीत्ताए पीढणण वा ।
 लोदेणं वा वि लेवेण सिलेसेण व केणइ ॥ ४५ ॥
 तं च उट्ठिभदिउं दिज्जा समणह्ठाए य दावए ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणह्ठा पगडं इमं ॥ ४७ ॥
 तारिसं भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा पुण्हण पगडं इमं ॥ ४९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमह्ठा पगडं इमं ॥ ५१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणह्ठा पगडं इमं ॥ ५३ ॥

१ अ रिज्जमाणी, क थ थणव पिज्जेमाणी २ अ ग घ रोयत ३ अ.
 पुस्तके अय श्लोको न दृश्यते; गुर्जरभाषायामयस्तादनुवादो दृश्यते ४ क घ.
 दगवारणे, अ दगवाहेण ५ च. दावए ६ क घ ग घ त भवे

तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५४ ॥
 उद्देसियं कीयगडं पूर्वकम्मं च आहउं ।
 अज्झोयरपामिच्चं मीसजायं च वज्जए ॥ ५५ ॥
 उगमं से पुच्छेज्जा कस्सेट्ठा केण वा कडं ।
 सोच्चा निस्संकिंयं सुद्धं पडिगाहेज्ज संजए ॥ ५६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।

पुप्फेसु होज्ज उन्मीसं वीणसु हरिणसु वा ॥ ५७ ॥

तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५८ ॥

असणं पाणगं वा वि खाइमं साइमं तहा ।
 उदगमि होज्ज निक्खित्तं उत्तिगपणगेषु वा ॥ ५९ ॥

तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६० ॥

असणं पाणगं वा वि खाइमं साइमं तहा ।
 अगणिम्मि होज्ज निक्खित्तं तं च संघट्टिया दए ॥ ६१ ॥

तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६२ ॥

एवं—उस्सक्किया ओसक्किया उज्जालिया पज्जालिया निव्वाचिया ।
 उस्सिक्किया निरिक्किया उव्वत्तिया ओयारिया दए ॥ ६३ ॥

तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६४ ॥

होज्ज कट्ठं सिलं वा वि इट्ठालं वा वि एगया ।
 ठवियं सकमट्ठाए तं च होज्ज चलाचलं ॥ ६५ ॥

न तेण भिक्खू गच्छेज्जा विट्ठो तत्थ असंजमो ।
 गंभीरं द्रुत्तिरं चिच्च सार्वदिदिसमाहिण ॥ ६६ ॥

१ ग उगम मे पुच्छेज्जा, २ घ से अ पुच्छेज्जा ३ स पडिगाहेज्ज
 ४ स च होज्ज उन्मीस ५ अ तेजम्मि ६ तेअम्मि ७ च उस्सक्किया ८ प.
 उपत्तिया ९ ग, प मिले ८ न गमिय पक्कमट्ठाए १० य क ग भिक्खु

निस्सेणिं फलमं पीढं 'उस्सवित्ताणमारुहं ।
 'मन्चकीलं च पासायं 'समणद्वाणं व दावणं ॥ ६७ ॥
 इरुहमाणी पयडेज्जा हत्थं 'पायं व त्दसणं ।
 पुढविजीवे वि हिंसेज्जा जे य 'तं निस्सिया जगा ॥ ६८ ॥
 एयारिस्सं महादोस्सं जाणिऊणं महेस्सिणो ।
 तम्हा मालोहडं मिकरं 'न पढिगेण्हंति संजया ॥ ६९ ॥
 कंढं मूलं पलं वं वा आमं ठिळं व सन्निरं ।
 तुंवागं सिगवेरं च आमगं परिवज्जणं ॥ ७० ॥
 तदेव 'सत्तुयुण्णाइं 'कोल्लयुण्णाइं आयणे ।
 'सक्कुलिं फणियं पूयं अन्नं वा वि त्ताविहं ॥ ७१ ॥
 'विक्रायमाणं पसदं रण्णं परिफासियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिस्सं ॥ ७२ ॥
 N बहुअट्ठियं पोगलं 'अणिमिस्सं या बहुकंठयं ।
 अत्थिये 'तिट्ठियं निल्लं उच्छुखंटे च 'संवालिं ॥ ७३ ॥
 अप्पे सिया 'भोयणज्जाए 'बहुउज्झियधम्मिए ।
 दितियं पडियाइक्खे न मे कप्पइ तारिस्सं ॥ ७४ ॥
 तदेवुच्चावयं पाणं अदुवा 'वारधोयणं ।
 संसंझं चाउलादगं अहुणाधोयं विवज्जणं ॥ ७५ ॥
 जं जाणेज्ज चिराधोयं मरिए दंसणेण वा ।
 'पडिपुच्छिऊणं सोच्चा वा जे च निस्संकिर्यं भवे ॥ ७६ ॥
 'अजीयं परिणयं नच्चा पडिगाहेज्ज संजए ।
 अहं संकिर्यं 'भवेज्जा आसाउत्ताणं 'रोयए ॥ ७७ ॥
 थोवमासायणद्वाए हत्थगम्मि 'दलाहि मे ।
 मा मे अच्चं विलं पूइं नालं 'तण्हविणित्तए ॥ ७८ ॥ *Rec*

* १ क न ऊमवित्ताणमारुहे च ओमवित्ताणमारुहे २ अ क स ग प म च
 कालं च ३ स च समणद्वाए दावणं ४ च पायं च ५ च तन्निहिया ६ च न
 पडिगाहेज्ज मजए, स न पडिगिण्हंति ७ न सत्तु. ८ च कोल्ल. ९ क. मयुल, प
 सक्कुलिं. १० स विक्रीयमाण ११ क स अणमिस्स १२ च तैट्ठिय १३ अ स च
 विवलिं १४ क भोवगिज्जाए. १५ स बहुउज्झियधम्मिए, अ बहु उज्झियधम्मिए
 १६ क वारधोयण, ग प वारधोयण १७ न च पडिपुच्छिण, १८ स अज्जीय १९
 च हवेज्जा. २० च रोवर २१ क दलाहि २२ अ ग प तण्ह, क तिण्ह.

तं च अच्चंचिलं पूइं नालं तण्हविणित्तए ।
 दिंतियं पडिथाइक्खे न मे कप्पइ तारिसं ॥ ७९ ॥
 जं च होज्ज अकामेणं विमणेण पडिच्छियं ।
 तं अप्पणा न पिवे नो वि अन्नस्स दावए ॥ ८० ॥
 एगंतमवक्कमित्ता अचित्तं पडिलेहिया ।
 'जयं परिह्वेज्जा परिह्वप्प पडिक्कमे ॥ ८१ ॥
 सिया य गोयरगगओ इच्छेज्जा परिभोत्तुयं ।
 कोट्ठगं भित्तिमूलं वा पडिलेहित्ताण फासुयं ॥ ८२ ॥
 अणुल्लवित्तु मेहावी पडिच्छन्नम्मि संबुडे ।
 हत्थगं संपमाज्जित्ता तत्थ भुंजिज्ज संजए ॥ ८३ ॥
 तत्थ से भुंजमाणस्स अद्वियं कण्ठओ सिया ।
 तणकट्ठसक्करं वा वि अन्नं वा वि तहाविहं ॥ ८४ ॥
 तं उक्खिवित्तु 'न निक्खिवे आसएण न छुट्ठए ।
 हत्थेण तं गहेऊणं एगंतमवक्कमे ॥ ८५ ॥
 एगंतमवक्कमित्ता अचित्तं पडिलेहिया ।
 जयं परिह्वेज्ज परिह्वप्प पडिक्कमे ॥ ८६ ॥
 सिया य 'भिकखु इच्छेज्जा सेज्जामागम्म भोत्तुयं ।
 सपिंडपायमागम्म 'उडुयं पडिलेहिया ॥ ८७ ॥
 विणएण पविसित्ता सगासे गुरुणो मुणी ।
 इरियावहियमायाय आगओ य पडिक्कमे ॥ ८८ ॥
 आमोएत्ताण नीसेसं अइयारं जहक्कमं ।
 गमणागमणे चैव भत्तपाणे य संजए ॥ ८९ ॥
 उज्जुप्पन्नो अणुध्विगमो अन्नक्खित्तेण चैयसा ।
 आल्लए गुरुसगासे जं जह्ता गहियं भवे ॥ ९० ॥
 न सम्ममालोइयं होज्जा 'पुल्लि पच्छा व जं कटं ।
 पुणी पडिक्कमे तस्स 'योसिहो चितए इमं ॥ ९१ ॥
 अहो 'जिणेडिस्तावज्जा वित्ती स्ताहण देसिया ।
 मोक्खाम्माहणहंउस्स माहूदेहस्स धारणा ॥ ९२ ॥

१ ग. जई य. १/२ होज्जा २ ग. न निरे, ३ अ. फ. ग. भिकखु ४ स. ग.

उडुयं, य. उडुअं, ५. य. उडुयं, ६ ग. बोत्तुओ, ७ य. जिणेहि स्ताहणमा.

'नमोक्कारेण पारित्ता करित्ता जिणसंथवं ।
 सज्झायं पट्टवित्ताणं वीसमेज्ज खणं मुणी ॥ ९३ ॥
 वीसमंतो इमं चिंते हियमहं लाभमव्विओ ।
 जइ मे अणुगहं कुज्जा साहू, होज्जामि तारिओ ॥ ९४ ॥
 साहूयो तो चियत्तेणं निमंतेज्ज जहकमं ।
 जइ तथ केइ इच्छेज्जा तेहिं सद्धिं तु भुंजए ॥ ९५ ॥
 अह कोइ न इच्छेज्जा तओ भुंजिज्ज पक्कओ ।
 आलोए भायणे साहू जयं अपरिसाडियं ॥ ९६ ॥
 'तित्तगं व कडुयं व कसायं अंदिअं व महुरं लवणं वा ।
 'एय लद्धमन्नठपउत्तं महुघयं व भुंजेज्ज संजए ॥ ९७ ॥
 अरसं विरसं या वि सइयं वा असइयं ।
 उल्लं वा जइ वा सुक्कं मंथुकुम्मासभीयणं ॥ ९८ ॥
 उप्पन्नं नाइहिलेज्जा अप्पं वा घहु फासुयं ।
 मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ९९ ॥
 इल्लहा उ मुहादाई मुहाजीवी वि इल्लहा ।
 मुहादाई मुहाजीवी दो वि गच्छन्ति सोगइ ॥ १०० ॥
 ॥ ति वेमि ॥

॥ पंचमज्झयणस्स पिंडेसणाए पट्टमुद्देसओ समत्तो ॥

॥ पंचममज्झयणं-वीओ उद्देसओ ॥

पडिगहं 'संलिहित्ताणं' लेवमायाए संजए ।
 'दुग्धं वा सुग्धं वा सत्त्वं भुंजे न छड्डए ॥ १ ॥
 सेज्जा निसीहियाए समावलो य गोयरे ।
 'आयावयट्ठा भौत्ताणं जइ तेण न संथरे ॥ २ ॥
 'तओ कारणमुप्पन्ने भत्तपाणं गवेसए ।
 विहिणा पुव्ववुत्तेण इमेणं उत्तरेण य ॥ ३ ॥

१ क ख घ नमुक्कारेण पारित्ता करित्ता २ स तारओ ३ अ क कोइ.
 ४ अ ख ग घ एओ ५ ऋ अपरिसाडियं. ६ च तित्तिय च कडुयं च, ७
 अ ऋ, ग एय लद्ध ८ च हु ९ च सोगइ १० अ सगहित्ताण ११ स.
 लेवमायाए १२ अ ऋ ग दुग्ध १३ स छड्ड १४ अ क आयावयट्ठा, स.
 आयावयट्ठा १५, च तउ

कालेण निक्खमे भिक्खू कालेण य पडिक्खमे ।
 अकालं च विवज्जित्ता काले काल समायरे ॥ ४ ॥
 अकाले चरसी भिक्खू काल न पडिलेहसि ।
 अप्पाणं च किलामेसि सन्निवेसं च गरिहसि ॥ ५ ॥
 सइ काले चरे भिक्खू कुज्जा पुरिसकारिय ।
 अलामो त्ति न सोएज्जा तवो त्ति अहियासए ॥ ६ ॥
 त्तेवुच्चावया पाणा भत्तद्वाए समागया ।
 तउज्जुयं न गच्छिज्जा जयमेव परक्खमे ॥ ७ ॥
 गोयरग्गपविट्ठो उ न निसीएज्ज कत्थइ ।
 कहं च न पवधेज्जा चिट्ठित्ताण व संजए ॥ ८ ॥
 अगल फलितं दार कवाडं वा वि संजए ।
 अवलविया न चिट्ठेज्जा गोयरग्गगओ सुणी ॥ ९ ॥
 समण माहणं वा वि किट्ठिणं वा वणीमगं ।
 उवसकमत भत्तद्वा पाणद्वाए व संजए ॥ १० ॥
 तं अइक्कमित्तु न पविसे न चिट्ठे चक्खुगोयरे ।
 एगंतमवक्कमित्ता तत्थ चिट्ठेज्ज संजए ॥ ११ ॥
 वणीमगस्स वा तस्स दायगस्सुभयस्य वा ।
 अप्पत्तिर्यं सिया होज्जा लहुत्त पवयणस्स वा ॥ १२ ॥
 पडिसेहिण व विन्ने वा तओ तम्मि नियत्तिण ।
 उवसंकमेज्ज भत्तद्वा पाणद्वाए व संजए ॥ १३ ॥
 उप्पल पउमं वा वि कुमुयं वा मगद्धंतियं ।
 अन्न वा पुप्फ सच्चित्तं तं च सल्लविया दण ॥ १४ ॥
 तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 इत्थितियं पडियाइक्ख न मे कप्पइ तारिस्स ॥ १५ ॥
 उप्पलं पउमं वा वि कुमुयं वा मगद्धंतियं ।
 अन्न वा पुप्फ सच्चित्तं तं च समद्विया दण ॥ १६ ॥
 तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 इत्थितियं पडियाइक्ख न मे कप्पइ तारिस्स ॥ १७ ॥

१ क च गृह्णति - ४ च तउज्जुय, न तउ उज्जुय, अ तउज्जुअ
 ५ न जयमेव - ६ च विट्ठ ७ ग अइमित्तु ८ अ च चक्खुगोयसओ ९ क
 लहुत्त ८ अ च तगिस्स

सालुयं वा विरालियं 'कुमुयं उप्पलनालियं ।

मुणालियं सासवनालियं उच्छुरपंडं अनिव्वुडं ॥ १८ ॥

तरुणं वा पयालं रुक्कस्स तणस्स वा ।

अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥

[तरुणियं वा 'छिवाडि आमियं भज्जियं 'सइं ।

दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २० ॥]

तहा 'कोलमणस्सिन्नं वेलुयं कासवनालियं ।

तिलपप्पडगं नीमं आमगं परिवज्जए ॥ २१ ॥

तहेव 'चाउलं पिट्ठं वियडं वा तत्तनिव्वुडं ।

तिलपिट्ठं 'पूडपिण्णागं आमगं परिवज्जए ॥ २२ ॥

कविडं 'माउलंगं च मूलगं मूलगत्तियं ।

आमं असत्थपरिणयं मणसा वि न पत्थए ॥ २३ ॥

तहेव पालमंथूणि वीयमंथूणि जाणिया ।

'विहेलगं पियालं च आमगं परिवज्जए ॥ २४ ॥

सुमुग्गाणं चरे सिक्खं कुलं उच्चाद्यं सुद्धा ।

नीयं कुलमदक्कम्म ऊसटं 'नाभिधारए ॥ २५ ॥

अदीणो वित्तिमेसेज्जा न विसीएज्ज पंडिए ।

अमुच्छिओ भोयणम्मि मायत्ते एसणारए ॥ २६ ॥

वहुं परधरे अत्थि विविहं स्वाइमसाइमं ।

न तत्थ पंडिओ 'कुप्पे इच्छा देज्ज परो न वा ॥ २७ ॥

सयणास्तणवत्थं वा भत्तपाणं व संजए ।

अदितस्स न कुप्पेज्जा पच्चक्खे वि य वीसओ ॥ २८ ॥

इत्थियं पुरिसं वा वि " डहरं वा महत्तुगं ।

वंदमाणं न जाएज्जा नो य णं फरुसं यए ॥ २९ ॥

जे न वंदे न से कुप्पे वंदिओ न समुक्कसे ।

एवमन्नेसमाणस्स सामण्णमणुचिह्वइ ॥ ३० ॥

सिया एगइओ लद्धं लोभेण 'विणिगूहइ ।

मा मेयं दाइयं संतं दहुणं सयमायए ॥ ३१ ॥

१ च. कुमुयप्पलनालियं २ ग. घ. छेवाडि. ३ क. सयं, स. मियं. ४ अ. कोलमणुमिन्नं वेणुयं कासनालियं. ५ अ. चालिय पेट्ठं. ६ क. पूडपिण्णागं, ७ क. माउलिंग. ८ अ. चहेलगं. ९ स. नाभिधारए. १० च. कप्पे. ११ स. डहरं वी. १२ अ. स. विणिगूहए.

अत्तद्वागुरुओ लुद्धो वहुं पावं पकुव्वइ ।
 दुत्तोसओ य से होइ निव्वाणं च न गच्छइ ॥ ३२ ॥
 सिया एगइओ लद्धं विविहं पाणभोयणं ।
 'भद्दं भद्दं भोच्चा विवणं विरसमाहरे ॥ ३३ ॥
 जाणंतु ता इमे समणा 'आययही अयं मुणी ।
 संतुहो 'सेवई पंतं ल्हविच्ची सुतोसओ ॥ ३४ ॥
 पूयणद्वा असोकामी माणसंमाणकामए ।
 वहुं पसवई पावं मायासत्तं च कुव्वइ ॥ ३५ ॥
 सुरं या मेरयं या वि अन्नं या मज्जगं रसं ।
 'ससक्खं न पिवे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥
 'पिया एगइओ तेणो न मे कोइ वियाणइ ।
 तस्स पस्सह दोसाइं नियडिं च सुणेह मे ॥ ३७ ॥
 वद्धइ सोंडिया तस्स मायामोसं च भिक्खुणो ।
 अयसो य अनिव्वाणं सययं च असाहुया ॥ ३८ ॥
 निच्छविग्गो जहा तेणो अत्तकम्मेहिं दुम्मइं ।
 तारिसो मरणंते वि नाराहेइ संवरं ॥ ३९ ॥
 'आयरिण नाराहेइ समणं यावि तारिसो ।
 गिहत्था वि णं गरहंति 'जेण जाणंति तारिसं ॥ ४० ॥
 'एवं तु अगुणप्पेही गुणाणं च विवज्जओ ।
 तारिसो मरणंते वि नाराहेइ संवरं ॥ ४१ ॥
 'तवं कुव्वइ मेहावी पणीयं वज्जए रसं ।
 मज्जप्पमायविरओ तवस्सी अइउक्खसो ॥ ४२ ॥
 तस्स पस्सह कल्लाणं अणेगसाहुपूइयं ।
 विउलं अत्थसंजुत्तं कित्तइस्सं सुणेह मे ॥ ४३ ॥
 एवं तु गुणप्पेही 'अगुणाणं विवज्जओ ।
 तारिसो मरणंते वि आराहेइ संवरं ॥ ४४ ॥

१ अ. उद्दं. २ च. आपतही. ३ म. सेवए. ४ अ. न. प. ससरक्खं. ५ स.
 सिया एगओ ६ स. आयगिओ नाराहेइ. ७ स. तेण. ८ अ. पुत्तइ इमो श्लोको
 व्युक्रमेण पठयेते. ९ अ. व. स. ग. प. अगुमागं च विवज्जओ

आयरिण आराहेइ समणे यावि तारिसो ।
 गित्था वि षं पूयन्ति जेणं जाणंति तारिसं ॥ ४१ ॥
 सत्तेणे यइतेणे रुयतेणे य जे नरे ।
 आयासभावतेणे य कुच्चइ देयकिविस्सं ॥ ४२ ॥
 लज्जुण वि देवत्तं उयउत्तो देवकिविस्से ।
 तत्थावि से न याणाइ किं मे किच्चा इमं फलं ॥ ४३ ॥
 तत्तो वि से चइत्ताणं लज्जिमाही एलमूयगं ।
 नरयं तिरिकरजोणिं या घोटी जत्थ सुहहहा ॥ ४४ ॥
 एयं च दोसं दहूणं नायपुत्तेण भासियं ।
 अणुमायं पि मेहायी मायामोसं विउज्जए ॥ ४५ ॥
 सिक्खिउज्जण भिक्खेसणसोहिं संजयाण बुद्धाण सगासं ।
 तत्थ भिक्खु सुप्पणिहिंसिणं तिन्यलज्जगुणवं
 विहरंज्जासि ॥ ५० ॥ त्ति धेमि ॥
 ॥ पंचमज्झयणस्स पिंडेसणाए चीओ उद्देसओ समत्तो ॥

॥ छठमज्झयणं ॥

नाणइसणसंपन्नं संजमे य तवं रयं ।
 गणिमागमसंपन्नं उज्जाणम्मि समोसदं ॥ १ ॥
 रायाणो रायमच्चा य माहणा अइव खत्तिया ।
 पुच्छन्ति निहुयप्पाणो कहं भे आयासगोयरे ॥ २ ॥
 तेसि सो निहुओ दंतो सन्नयभूयसुहायहो ।
 सिक्कराए सुसमाउत्तो आइकरइ वियक्करणो ॥ ३ ॥
 हंदि धम्मत्थत्तामाणं निग्गंथाणं सुणेह मे ।
 आयासगोयरं भीमं सयलं इरुहिट्ठियं ॥ ४ ॥
 नल्लत्थ परिसं वुत्तं जं लोए परमइच्चरं ।
 विउल्लह्वाणभाइस्स न भूयं न भविस्सइ ॥ ५ ॥

१ स ग. घ. च वपतेने. २ च लज्जिमाही, अ लज्जइ ३. स एलमूयग, घ.
 एलमूयग ४ अ. व ग. भिक्ख ५ अ ग. मुग्गणिहिंसि ६ घ आयासगोयरो,
 च. आयासगोयरो. ७ च निग्गंथाण. ८ अ. दोतु

सत्तुहुगधियत्ताणं वाहियणं च जे गुणा ।

'अखंडफुडिया कायन्वा तं सुणेह' जहा तहा ॥ ६ ॥

इस अह य ठाणाइं जाइं वालोऽयरंज्जइ' ।

तत्थ अप्पण्यरे ठाणे निगगन्थत्ताओ भस्सइ ॥ ७ ॥

'वयव्वक्कं कायव्वक्कं अकप्पो गिहिभायणं ।

पलियइ' निसेज्जा य सिणाणं 'सोभयज्जणं ॥ ८ ॥

तत्थिमं पढमं ठाणं महावरिण देसियं ।

अहिंसा निउणा दिट्ठा सव्वभूएस्स संजमो ॥ ९ ॥

जावन्ति लोए पाणा तसा अद्वय थावरा ।

ते जाणमजाणं वा न हणे 'नो व घायए ॥ १० ॥

'सव्वजीवा वि इच्छन्ति जीविउं न मरिज्जिउं ।

तम्हा 'पाणवहं घोरं निर्गन्था वज्जयन्ति णं ॥ ११ ॥

अप्पणट्ठा परट्ठा वा कोहा था अइ वा भया ।

हिंसगं न मुसं घूया नो वि अन्नं 'वयायए ॥ १२ ॥

मुसावाओ य लोर्गमि सव्वसाह्हिं गरहिओ ।

अविस्साराओ य भूयाणं तम्हा मोसं विवज्जए ॥ १३ ॥

चित्तमंतमचित्तं वा अप्पं वा जइ वा चहुं ।

दंतसोहणमेत्तं' पि 'ओग्गहंसि अजाइया ॥ १४ ॥

तं अप्पणा न गेण्हन्ति नो वि गिण्हायए परं ।

अन्नं वा 'गिण्हमाणं पि नाणुजाणन्ति संजया ॥ १५ ॥

अन्नंभचरियं घोरं पमायं इराहिडियं ।

नायरन्ति मुणी लोए 'भेयाययणवज्जिणो ॥ १६ ॥

मूलमेयमहम्मस्स महादोससमुस्सयं ।

तम्हा मेहुणसंसगं निर्गन्था वज्जयन्ति णं ॥ १७ ॥

विडमुम्भेइमं लोणं तेहं सप्पि च फाणियं ।

न ते सन्निहिमिच्छन्ति नायपुत्तवओरया ॥ १८ ॥

१ अ. प. अकसंड. २ म. घ. निरज्जइ. ३ घ. छफ. ४ क. च. निमिज्जा
सिणाणं. ५ अ. सोह. ६ घ. नो वि घायए. ७ अ. स. सव्वे जीवा वि. ८ अ.
स. पाणिवहं. ९ म. वियायए. १० क. म. घ. मित्तवि. ११ घ. उग्गहं मे. १२
म. घ. गेण्हमाणं. १३ अ. क. म. भेयाययणविज्जिणो.

'लोभस्सेस अणुप्फासो मत्ते अन्नयरामादि ।
 जे सिधा सन्निहीकामे गिही पव्वइए न से ॥ १९ ॥
 जं पि वत्थं य पायं वा कंदलं पायपुंउणं ।
 त पि संजमलज्जहा धारंति 'पसिंहिति य ॥ २० ॥
 न सो परिग्गहो वुत्तो 'नायपुत्तेण ताइणा ।
 मुच्छा परिग्गहो वुत्तो इद वुत्तं महेसिणा ॥ २१ ॥
 सव्वत्थुवहिणा वुद्धा संरक्खणपरिग्गहे ।
 आवि अप्पणो वि वेहमि नायरति ममाइयं ॥ २२ ॥
 अहो निच्च तवोकम्मं सव्ववुद्धेहिं यणिणयं ।
 जा य लज्जासमा वित्ती एगभसं च भोयण ॥ २३ ॥
 संतिमे 'सुहमा पाणा तस्सा अइय थावरा ।
 जाइ राओ अपासतो कट्ठमेसणिय चरे ॥ २४ ॥
 उदउत्तं धीयसंसत्तं पाणा 'निब्बट्ठिया महिं ।
 दिया ताइ विवज्जेज्जा राओ तत्थ कहं चरे ॥ २५ ॥
 एयं च दोसं दट्ठुण नायपुत्तेण भासियं ।
 सवादार न भुजति निग्गंथा राइभोयणं ॥ २६ ॥
 पुट्ठविकायं न हिंसंति मणसा ययस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ २७ ॥
 'पुट्ठविकाय विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥
 तम्हा एयं वियाणिज्जा दोसं दुग्गइयइट्ठण ।
 पुट्ठविकायसमारंभं जावज्जीवाए वज्जेण ॥ २९ ॥
 आउकायं न हिंसंति मणसा ययस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ ३० ॥
 आउकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
 तम्हा एयं वियाणिज्जा दोसं दुग्गइयइट्ठण ।
 आउकायसमारंभं जावज्जीवाए वज्जेण ॥ ३२ ॥

१ अ घ लोभस्सेनणुप्फासो, क लोभस्सेम अणुप्फासो, च लोभस्सेसु
 फासो २ अ क स ग प पण्डिति य ३ क नाइउत्ता, ४ अ सुहमा ५ अ.
 निवड्ठिया, घ निवुड्ठिया ६ अ पुट्ठविकाय हिंसतो

१ जायतेयं न इच्छति पावग जलइत्तए ।
 तिक्खमन्नयरं सत्थं सवओ वि दुरासयं ॥ ३३ ॥
 पार्इणं पट्ठिणं वा वि उद्दढं अणुदिसामवि ।
 अहे दाहिणओ वा वि दहे उत्तरओ वि य ॥ ३४ ॥
 २ भूयाणमेसमाघाओ हव्ववाहो न संसओ ।
 तं पईवपयावद्धा संजया ऋचि नारभे ॥ ३५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 तेउकायसमारंभं जावज्जीवाए वज्जए ॥ ३६ ॥
 ३ अनिलस्स समारंभं बुद्धा मन्नति तारिसं ।
 सावज्जबहुलं च्चेयं नेयं तार्इहिं सेवियं ॥ ३७ ॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न ते धीइउमिच्छंति धीयावेऊण वा परं ॥ ३८ ॥
 जं पि चत्थं च पायं वा कंवलं पायपुंउणं ।
 न ते ४ वायमुईरंति, जयं परिहरंति य ॥ ३९ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 वाउकायसमारंभं जावज्जीवाए वज्जए ॥ ४० ॥
 वणस्सइं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमादिया ॥ ४१ ॥
 वणस्सइं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४२ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 वणस्सइसमारंभं जावज्जीवाए वज्जए ॥ ४३ ॥
 तसकायं न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमादिया ॥ ४४ ॥
 तसकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 तसकायसमारंभं जावज्जीवाए वज्जए ॥ ४६ ॥

१ अ नेउकाय २ च भूयाण एम वाताओ ३ अ अनन्नायसमारंभं
 क स अगणित्ताय ४ अ वायमुदीरंति, च च वाउमुदीरंति

जाइं 'चत्तारिउमोज्जाइं' इसिणाहारमाइणि ।
 ताइं तु 'विबज्जंतो संजमं अणुपाल' ॥ ४७ ॥
 पिंडं सेज्जं च वत्थं च चउत्थं पायमेव य ।
 अकप्पियं न इच्छेज्जा पडिगारेज्ज कप्पियं ॥ ४८ ॥
 जे नियामं ममायंति कीयमुद्देसियाहं ।
 वहं ते समणुजाणंति इइ वुत्तं महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुद्देसियाहं ।
 वज्जयंति त्रियप्पाणो निगया धम्मजीविणे ॥ ५० ॥
 कंसेसु कंसपाएसु कुंडमोएसु वा पुणो ।
 भुंजंतो असणपाणाइ आयारा 'परिमस्स' ॥ ५१ ॥
 सीओदगसमारंभे मत्तधोयणउट्टुणे ।
 जाइं 'छणंति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥
 यच्छाकम्मं पुरेकम्मं सियार तत्थ 'न कप्पइ ।
 एयमट्ठं न भुंजंति निगंथा गिहिभायणे ॥ ५३ ॥
 आसंद्दीपालियंकेसु मंचमासालएसु वा ।
 अणायारियमज्जाण आसइत्तु सइत्तु वा ॥ ५४ ॥
 नासंद्दीपालियंकेसु 'न निसेज्जा न पीटए ।
 निगंथाऽपडिलेहाए वुद्धवुत्तमारिहगा ॥ ५५ ॥
 गंभीरविजया एए पाणा दुप्पडिलेहा ।
 'आसंद्दीपालियंका य एयमट्ठं विवज्जिया ॥ ५६ ॥
 गोयरगपविट्ठस्स निसेज्जा जस्स कप्पइ ।
 इमेरिसमणायारं आउज्जइ अदीरियं ॥ ५७ ॥
 विवत्ती वंमचेरस्स पाणाणं च ये व्हो ।
 वणीमगपडीघाओ पडिकोहो अमारिण ॥ ५८ ॥
 अगुत्ती वंमचेरस्स इत्थीओ यावि संकणं ।
 कुसीलवइहणं ठाणं वूरओ पारिवज्जए ॥ ५९ ॥
 तिण्ढमन्नयरागस्स निसेज्जा जस्स कप्पइ ।
 जराए अभिभूयस्स वारियस्स तवास्सिणो ॥ ६० ॥

१ क चत्तारिभुजाइ य चत्तारिभुजाइ २ अ क य च अतणाइर,
 स एतणाइर ३ च विवज्जिता ४ स परिमस्सए ५ अ च टिन्नावि ६ न न
 कप्पए ७ न निज्जाए न पीटए ८ अ य पत्तियकोय ९ स पडिगारो

वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।

१वोक्कंतो होइ आयारो, जटो हवइ संजमो ॥ ६१ ॥

संतिमे सुहुमा पाणा १घसासु भिलगासु य ।

जे उ भिक्खु सिणायतो १वियडेणुप्पलावए ॥ ६२ ॥

तम्हा ते न सिणायति सीएण उसिणेण वा ।

जावज्जीवं यय घोरे असिणाणमहिट्ठगा ॥ ६३ ॥

सिणाणं अदुवा कक्कं लोद्धं पउमगाणि य ।

गायस्सुत्त्वट्ठणद्वाए नायरति कयाइ वि ॥ ६४ ॥

१नगिणस्स वा वि सुंडस्स दीहरोमनहंसिणो ।

मेहुणा उवसंतस्स किं १विभूसाए कारियं ॥ ६५ ॥

विभूसायत्तियं भिक्खु कम्मं वधइ चिक्कण ।

ससारसायरे घोरे जेणं पडइ डुरुत्तरे ॥ ६६ ॥

विभूसायत्तियं चेयं बुद्धा मन्नेति तारिसं ।

१सावज्जवहुलं चेय नेय तार्इहिं सेविय ॥ ६७ ॥

उपेति अप्पाणममोहदसिणो

तवे रया संजम अज्जवे गुणे ।

धुणांति पावाइ १पुरेकडाइ

नयाइ पावाइ न ते करेति ॥ ६८ ॥

सओवसंता अममा अकिंचना

१सविज्जविज्जाणुगया असंसिणो ।

१उउप्पसन्ने विमलं य चंदिमा

सिद्धिं विमाणाइ उपेति ताइणो ॥ ६९ ॥ ति धेमि ॥

॥ छठं महिट्ठियायारकएज्झयणं समत्तं ॥

१ अ न पुक्कतो २ अ घासासु ३ अ म. प वियडेणुप्पिणावए ४ अ
निगणस्स, म घ. नगणस्स, घ निगिणस्स ५ म विभूसाइ ६ क घ घ सावज्जं
वहुल ७ च पुराकडाइ ८ अ अर-जविज्जाणुगया, घ मरेज्जवज्जाणुगया ९
य उउप्पसन्ने

॥ सत्तममज्झयणं ॥

चउण्हं खलु भासाणं परिसंखाय पण्णवं ।
 दोण्हं तु विणयं सिखवे द्वी न भासेज्ज सव्वसो ॥ १ ॥
 जा य सच्च्चा अवत्तव्वा सच्च्चामोसा य जा मुसा ।
 जा य बुद्धेहिऽणाइण्णा न तं भासेज्ज पत्तवं ॥ २ ॥
 असच्च्चमोसं सच्च्चं च अणवज्जमककसं ।
 समुप्पेहमसंदिद्धं गिरं भासेज्ज पत्तवं ॥ ३ ॥
 एयं च अट्टमल्लं वा जं तु नामेइ सासयं ।
 स भासं सच्च्चमोसं पि तं पि धीरो विवज्जए ॥ ४ ॥
 वितहं पि तद्दामोत्तिं जं गिरं भासए नरो ।
 तम्हा सो पुट्ठी पावेणं किं पुण जो मुसं वए ॥ ५ ॥
 तम्हा गच्छामो वक्खामो अमुगं वा णे भविस्सइ ।
 अहं वा णं करिस्सामि एसो वा णं करिस्सइ ॥ ६ ॥
 एयमाइ उ जा भासा एसकालम्मि संकिवा ।
 संपयाइययठ्ठे वा तं पि धीरो विवज्जए ॥ ७ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 जमठ्ठं तु न जाणेज्जा एवमेयं ति नो वए ॥ ८ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 जत्थ संका भवे तं तु एवमेयं ति नो वए ॥ ९ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 निस्संकियं भवे जं तु एवमेयं ति निहिस्से ॥ १० ॥
 तहेव फरुसा भासा गुरुभूओवघाइणी ।
 सच्च्चा बि सा न वत्तव्वा जओ पावस्स आगमो ॥ ११ ॥
 तहेव काणं काणे त्ति पंडगं पंडगे त्ति वा ।
 वाहियं वा वि रोगि त्ति तेणं चोरे त्ति नो वए ॥ १२ ॥
 एणण्णेण अट्ठेण परो जेणुवहम्मइ ।
 आयाएभावदोसन्नू न तं भासेज्ज पत्तवं ॥ १३ ॥
 तहेव होले गालं त्ति साणे वा वसुले त्ति य ।
 दमए दूहए वा वि न तं भासेज्ज पत्तवं ॥ १४ ॥

१ अ महामोत्ति, स प च तद्दामोत्ति २ स मे भविस्सइ ३ स. प.
 काणित्ति पंडगं पंडगि ति ४ अ स च वसुलि ति ५ क. च नेवं भासेज्ज;

अज्जिण पज्जिण वा वि अम्मो माउसिण ति य ।
पिउसिण भाइणेज्ज ति धुए नत्तुणिण ति य ॥ १५ ॥

हले हले ति अन्ने ति भट्टे सामीणि गोमिणि ।
होले गोले वसुले ति इत्थियं नेवमालवे ॥ १६ ॥

नामधेज्जेण णं वूया इत्थीगोत्तेण वा पुणो ।
जहारिहमाभिगिज्झ आलवेज्ज लवेज्ज वा ॥ १७ ॥

अज्जण पज्जण वा वि वप्पो चुल्लपिउ ति य ।
माउला भाइणेज्ज ति पुत्ते नत्तुणिय ति य ॥ १८ ॥

है हो हले ति अन्न ति भट्टा सामिय गोमिय ।
होल गोल वसुल ति पुरिसं नेवमालवे ॥ १९ ॥

नामधेज्जेण णं वूया पुरिसगोत्तेण वा पुणो ।
जहारिहमाभिगिज्झ आलवेज्ज लवेज्ज वा ॥ २० ॥

पंचिन्दियाणं पाणाणं एस इत्थी अर्यं पुमं ।
जाय णं न विजाणेज्जा ताव जाइ ति आलवे ॥ २१ ॥

तहेव मणुसं पसुं पक्खिं वा वि सरीसिवं ।
थूले पमेइले वज्जे पाइमे ति य नो वए ॥ २२ ॥

परिखुटे ति णं वूया वूया उवचिण ति य ।
संजाण पीणिण वा वि महाकाण ति आलवे ॥ २३ ॥

तहेव गाओ देज्झाओ दम्मा गोरहण ति य ।
वाहिमा रहजाग ति नेवं भासेज्ज पत्तयं ॥ २४ ॥

जुवंगवे ति णं वूया धेणुं रसदय ति य ।
रहस्से महल्लए वा वि वए संवरणे ति य ॥ २५ ॥

तहेव गंतुमुज्जाणं पय्ययाणि वण्णाणि य ।
रुक्खा महल्ल पेहाए नेवं भासेज्ज पत्तयं ॥ २६ ॥

अलं पासायरंभाणं तीरेणार्णं मिहाण य ।
फाल्लिहगलनायाणं अलं उदगदोणिणं ॥ २७ ॥

पीटण चंगत्तेरे य नंगले मडयं सिया ।
जन्तलह्वी य नाभी वा गोटिया व अलं मिया ॥ २८ ॥

१ क म भावणिज्ज २ क म नत्तुणिय ३ क प इत्थीगोत्तेण ४ क
व त्ते ति ५ क पुरिसगोत्तेण ६ क ने वसु ७ म परिखुटि ति ८ म.
पाणि ९ अ म प जुवंगवे ति १० म रसदय ति, अ रसदय ति, प.
रहस्स ति ११ क र प तीरेणार्णं मिहाणि य

आसणं सयणं जाणं होज्जा वा किंचुवस्सए ।
 भूओघघादणिं भासं नेवं भासेज्ज पन्नं ॥ २९ ॥
 तद्देव गंतुमुज्जाणं यच्चयाणि घणाणि य ।
 रुक्कसा महल्ल पेहाए एवं भासेज्ज पन्नं ॥ ३० ॥
 जाइमंता इमे रुक्कसा दीहवट्ठा महालया ।
 पयायसाला विदिमा वए दारिस्ताणि त्ति य ॥ ३१ ॥
 तद्दा फलाइं पक्काइं पायरज्जाइं नो वए ।
 वेलोइयाइं टालाइं वेदिमाइं ति नो वए ॥ ३२ ॥
 असंघडा इमे अंवा बहुनिव्वहिमा फला ।
 वणज्ज बहुसंभूया भूयरुव त्ति वा पुणो ॥ ३३ ॥
 'तद्देवसहीओ पक्काओ नीलियाओ छयी इ य ।
 लाइमा भज्जिमाओ त्ति पिटुरज्ज त्ति नो वए ॥ ३४ ॥
 'रुद्धा बहुसंभूया थिरा ऊसट्ठा वि य ।
 गविमयाओ वसूवाओ तत्ताराओ त्ति आलवे ॥ ३५ ॥
 तद्देव संराडिं नच्छा किच्चं कज्जं ति नो वए ।
 तेणमं वा वि वज्जे त्ति सुत्तिथे त्ति य आवगा ॥ ३६ ॥
 संराडिं संराडिं वूया पणियट्ठ त्ति तेणमं ।
 'बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥
 तद्दा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।
 नावाहि तारिमाओ त्ति पाणियेज्ज त्ति नो वए ॥ ३८ ॥
 बहुवाहडा अगाहा बहुसालिल्लुप्पिलोदगा ।
 बहुवित्थटोदगा यावि एवं भासेज्ज पन्नं ॥ ३९ ॥
 तद्देव सावज्जं जोगं परस्सट्ठाए निड्डियं ।
 कीरमाणं ति वा नच्छा सावज्जं नालवे सुणी ॥ ४० ॥
 सुकडे त्ति सुपक्वे त्ति सुद्धिउत्ते सुहडे मडे ।
 सुनिहिण सुलठ्ठे त्ति सावज्जं वज्जए सुणी ॥ ४१ ॥

१ क. त. किं तुवस्सर. २ क. बहुनिव्वहिमा फला. ३ अ. क. तद्देवसहीओ.
 ४ अ. हठा च मट्ठ. ५ अ. थिरा च ऊसट्ठा इ य, स थिराओ ऊसट्ठा वि य.
 ६ क. स. सुत्तिथि त्ति ७ स. पणियट्ठ त्ति य तेणम, च. पणियट्ठे त्ति. ८ च.
 बहुसमाणि. ९ अ. क. न य. ण लवे.

पयत्तपक्कं त्ति य पक्कमालवे

पयत्तछिन्नं त्ति य छिन्नमालवे ।

पयत्तलठ्ठं त्ति य कम्महेउयं

पहारगाढं त्ति य गाढमालवे ॥ ४२ ॥

सच्चुक्कसं परगघं वा अउलं नात्थि परिसं ।

अचक्रियमवत्तव्वं आचियत्तं चैव नो वण ॥ ४३ ॥

सच्चमेयं वइस्सामि सच्चमेयं ति नो वण ।

अणुवीइ सव्वं सव्वत्थ एव भासेज्ज पन्नवं ॥ ४४ ॥

सुक्कीयं वा सुविकीयं अकिज्जं किज्जमेव वा ।

इमं गेण्ह इमं मुअ पणियं नो वियागरे ॥ ४५ ॥

अप्पगघे वा महगघे वा कए व्या विक्रणं वि वा ।

पणियठ्ठे समुप्पन्ने अणवज्जं वियागरे ॥ ४६ ॥

तहेवासंजयं धीरो आस एहि करेहि वा ।

सय, चिठ्ठ, ययाहि त्ति नेयं भासेज्ज पन्नवं ॥ ४७ ॥

वहये इमे असाहु लोए वुच्चंति साहुणो ।

न लवे असाहुं साहुं त्ति साहुं साहुं त्ति आलवे ॥ ४८ ॥

जाणदंसणसंपन्नं संजमे य तवे रयं ।

एवंगुणसमाउत्तं संजयं साहुमालवे ॥ ४९ ॥

देवाणं मणुयाणं च तिरियाणं च वुग्गहे ।

अमुयाणं जओ होउ मा वा होउ त्ति नो वण ॥ ५० ॥

वाओ वुठ्ठं व सीउण्हं खेमं धायं सिवं ति वा ।

कया णु होज्जा पयाणि मा वा होउ त्ति नो वण ॥ ५१ ॥

तहेव मेहं व णहं व माणवं

न देव देव त्ति गिरं वणज्जा ।

समुच्छिण उन्नप या पओए

वणज्ज वा वुठ्ठ वलाहगं त्ति ॥ ५२ ॥

अन्तलिक्ख त्ति णं वूया गुज्जाणुचारियं त्ति य ।

सिद्धिमंतं नरं दिस्स सिद्धिमंतं ति आलवे ॥ ५३ ॥

१ घ. मथु प्रमं. २ अ. अणुविज, घ. अणुविहि. ३ घ. मथुप्रमं. ४ ग. घ. सुप्रियं. ५ अ ग कए घ. ६ घ. सव्वं. ७ म. मणुयाणं घ; घ. मणुयाणं ८ म. घ. अमुयाणं. ९ अ होज्जा ति. १० स. घ. व णहं घ. ११ घ. म. घ. दा पओर. १२ घ. ग. घ. वुठ्ठे वलाहगं ति. १३ अ. म. अंतलिक्खे ति.

तहेव सावज्जणुमोयणी गिरा
 ओहारिणी जा य ^१परोवघादणी ।
 से ^२कोह लोह भयसा व माणवो
 न हासमाणो वि गिरं चणज्जा ॥ ५४ ॥
 सबक्सुद्धिं समुपेहिया मुणी
 गिरं च इत्तं परिवज्जण सया ।
 मियं अदुत्तं ^३अणुवीइ भासण
 सयाण मज्झे लहई एसंसणं ॥ ५५ ॥
^४भासाण दोसे य गुणे य जाणिया
 तीसे य इत्ते परिवज्जण सया ।
 छसु संजण सामणिण सया जण
 वणज्ज बुद्धे हियमाणुलोमियं ॥ ५६ ॥
 परिकवभासी सुसमाहिदंदिण
 चउक्कसायावगण अणिसिण ।
 स निदुणे ^५धुत्तमलं पुरेकड
 आराहण लोममिणं तद्वा परं ॥ ५७ ॥ ति चेमि ॥
 ॥ सत्तमं सुयक्सुद्धी अञ्जयणं समत्तं ॥

॥ अट्टममञ्जयणं ॥

^६आयारपणिहिं लद्धं जहा कायव्व भिक्खुणा ।
 तं मे उदाहरिस्सामि आणुपुब्बिं सुणेह मे ॥ १ ॥
 पुढवि दम अगणि ^७मारुय तणरुक्ख सत्रीयगा ।
 तसा य पाणा ^८जीय त्ति इइ धुत्तं महेसिणा ॥ २ ॥
 तेसिं अच्छणजोएण निचचं होयव्वयं सिया ।
 मणसा काय वक्कण एव ^९भवइ ^{१०}सजण ॥ ३ ॥
 पुढविं भित्तिं सिलं लेलुं नेव भिन्दे न संलिहे ।
 तिविहेण करणजोएण संजण सुसमाहिण ॥ ४ ॥

१ क परोवघादणी २ अ घ कोहलोहभयसावमाणवो, स कोहलोह
 भयसा ३ क अणुवीय ४ क भासाइ ५ स च धुत्तमल ६ स आयारपणिहिं
 ७ च वाऊ ८ अ जविनि, स जीवुवि ९ स घ हवइ १० अ सजमे,

१ सुद्धपुटवीए न १ निसीए ३ सत्तरक्खम्मि य आसणे ।
 पमज्जिच्च निसीएज्जा जाइत्ता जस्स उग्गहं ॥ ५ ॥
 सीओदगं न सेवेज्जा सिल्लायुहुं हिमाणि य ।
 उस्सिणोदगं तत्तफासुयं पडिगाहिज्ज संजए ॥ ६ ॥
 उदउल्लं अप्पणो कायं नेव पुंछे न संलिहे ।
 समुप्पेहं तद्दाम्भयं नो णं संघट्टए मुणी ॥ ७ ॥
 १ इंगालं अगणिं अच्चि अलायं वा सजोइयं ।
 न उंजेज्जा न घट्टेज्जा नो णं नित्वावए मुणी ॥ ८ ॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न १ वीएज्जप्पणो कायं बाहिरं वा वि पोग्गलं ॥ ९ ॥
 तणरुक्खं न छिंदेज्जा फलं मूलं य कस्सइ ।
 आमगं विविहं वीयं मणसा वि न पत्थए ॥ १० ॥
 गहणेसु न चिहेज्जा वीएसु हरिएसु वा ।
 उदगंमि तद्द निच्चं उत्तिगपणमेसु वा ॥ ११ ॥
 ससे पाणि न हिंसेज्जा घाया अदुय कम्मणा ।
 उवरओ सच्चभूएसु पासेज्ज विविहं जगं ॥ १२ ॥
 अट्ट सुहुमाइं पेहाए जाइं जाणित्तु संजए ।
 द्याहिगारी भूएसु आस चिट्ठ सण्हि वा ॥ १३ ॥
 १ कयराइं अट्ट सुहुमाइं जाइं पुच्छेज्ज संजए ।
 इमाइं ताइं म्हावी आइक्खेज्ज वियकरणे ॥ १४ ॥
 सिणेहं पुप्फसुहुमं च पाणुत्तिइं तहेय य ।
 पणगं वीय हरियं च अट्टसुहुमं च अट्टम ॥ १५ ॥
 एवमेयाणि जाणिस्ता सच्चभायेण संजए ।
 १ अप्पमत्ते जए निच्चं सच्चिदियसमाहिए ॥ १६ ॥
 धुवं च पडिलेहेज्जा जोगसा पायकम्बले ।
 सज्जमुच्चारभूमिं च संथारं अदुवासणं ॥ १७ ॥
 उच्चारं पासवणं रेलं सिंघाण जहियं ।
 फासुयं पडिलेहित्ता परिद्धावेज्ज संजए ॥ १८ ॥
 पविसत्तु परागारं पाणत्ता भोयणस्स वा ।
 जयं चिट्ठ मियं भासे न य रुत्तेसु मणं करे ॥ १९ ॥

१ अ सुद्धपुटवी, २ प सुद्धपुटवी. ३ क स ग प. तिसि. १ अ. प.
 सत्तरक्खम्मि आसणे, २ समासणे ४ म इंगाले ५ क. स ग प वारं
 अप्पणो ६ अ पुनरे अयं ७ लोको न दृश्यते. ८ क. प. अणमत्तो.

बहुं सुणेइ कण्णेहिं बहुं अच्छीहिं पेच्छइ ।
 न य दिठ्ठं सुयं सव्वं भिक्खू अवसाउमरिहइ ॥ २० ॥
 सुयं वा जइ वा दिठ्ठं न लवेज्जोवघाइय ।
 न य केण उवाएणं गिहिजोमं समायरे ॥ २१ ॥
 निह्वाणं रसनिज्जुद भद्दग पावणं ति या ।
 पुट्ठो वा चि अपुट्ठो वा लाभालाभं न निहिसे ॥ २२ ॥
 न य भोयणम्मि गिद्धो चरे उंछं अयपिरा ।
 अफासुयं न भुंजेज्जा कीयमुद्देसियाहइ ॥ २३ ॥
 सन्निहिं च न कुव्वेज्जा अणुमायं पि संजए ।
 मुहाजीवी असव्वदे हवेज्जा जगनिस्सिए ॥ २४ ॥
 ल्हवित्ती सुसलुट्ठे अप्पिच्छे सुहरे सिया ।
 आसुरत्तं न गच्छज्जा सोच्चाण जिणसासणं ॥ २५ ॥
 कण्णसोक्खेहिं सद्देहिं पेमं नाभिनिवेसए ।
 दासुण कक्कसं फास काएण अहियासए ॥ २६ ॥
 लुह पियासं दुस्सेज्जं सीउण्हं अरई भयं ।
 अहियासे अव्वहिओ देहदुक्ख महाफल ॥ २७ ॥
 अत्थगयमि आइच्चे पुरत्था य अणुगए ।
 आहारमइय सव्वं मणसा वि न पत्थए ॥ २८ ॥
 अतितिणे अचवले अप्पभासी मियासणे ।
 हवेज्ज उयरे दन्ते थोवं लहं न त्विसे ॥ २९ ॥
 न बाहिर परिभवे अत्ताण न समुक्खसे ।
 सुयलाभे न मज्जेज्जा जच्चा तवसि वुद्धिए ॥ ३० ॥
 सं जाण अजाण वा कट्ठु आहम्मिय पय ।
 संवरे लिप्पमप्पाण वीर्यं तं न समायरे ॥ ३१ ॥
 अणाथार परक्कम्म नेय गूहे न निण्हवे ।
 सुइ सया वियडभावे असंसत्ते जिइदिए ॥ ३२ ॥
 अमोह वयण कुज्जा आयरियस्स महप्पणो ।
 तं परिगिज्झ वायाए कम्ममुणा उववायए ॥ ३३ ॥

१ क पिउई; स पिच्छए २ स लवेज्जा उव०, घ लवेज्जोव० ३ स
 घ नेण उवाएण अ क केणइ उवाएण ४ स अयपिरे ५ अ इविज्ज जोय
 निरितए, क स हविज्ज जग० ६ अ भुभरे ७ च पेम्म ८ च अहियानए ९
 अ स ग देहे दुक्ख १० अ अनिमेण अचवले अप्पसमी मियासणे ११ ३
 न य बाहिर १२ घ परभवे, च परिहरे १३ क तवस्तिवुद्धिए

अधुवं जीवियं नच्चा सिद्धिमगं वियाणिया ।
 विणियट्टेज्ज भोगेसु आउं परिमियमप्पणो ॥ ३४ ॥
 वलं थामं च पेहाए सद्धमारोगमप्पणो ।
 'खेत्तं कालं च विन्नाय' तहप्पाणं 'न जुंजए ॥ ३५ ॥
 जरा जाव न 'पीलेइ वाही जाव न बहइ ।
 जाविदिवा न हायंति ताव धम्मं समायरे ॥ ३६ ॥
 कोहं माणं च मायं च लोभं च पायवट्ठणं ।
 वमे चत्तारि 'दोसे उ इच्छंतो हियमप्पणो ॥ ३७ ॥
 कोहो पीइं पणासेइ माणो विणयनासणो ।
 माया मित्ताणि नासेइ लोभो सत्वविणासणो ॥ ३८ ॥
 उवसमेण हणे कोहं माणं मदवया जिणे ।
 मायं चज्जवभावेणं लोभं 'संतोसओ जिणे ॥ ३९ ॥
 कोहो य माणो य अणिग्गहीया माया य लोभो य पवट्ठमाणा ।
 चत्तारि एए कसिणा कसाया सिंचंति मूलाई पुणवभवस्स ॥ ४० ॥
 राइणिणसु विणयं पउंजे 'धुवसीलं सययं न हायइज्जा ।
 'कुम्मो एव अट्ठीणपलीणगुत्तो परक्कमेज्जा तवसंजमम्मि ॥ ४१ ॥
 निइं च न बहु मत्तेज्जा सप्पहासं विवज्जए ।
 मिहांकहाहिं न रमे सज्झायम्मि रओ सया ॥ ४२ ॥
 जोगं च समणधम्माम्मि जुंजे अणलसो धुवं ।
 जुत्तो य समणधम्माम्मि अट्ठं लइ अणुत्तरं ॥ ४३ ॥
 इहलोगपारत्तहियं जेणं गच्छइ सोग्गइं ।
 'बहुसुयं पज्जुवासेज्जा पुच्छेज्जअत्थाविणिच्छयं ॥ ४४ ॥
 हत्थं पायं च कायं च पाणिहाय जिइंदिए ।
 अट्ठीणगुत्तो निसिण सगासे गुरुणो मुणी ॥ ४५ ॥
 न पक्खओ न पुरओ नेव किच्चाण पिठ्ठओ ।
 न य ऊरुं समासज्जा चिट्ठेज्जा गुरुणन्तिए ॥ ४६ ॥
 अणुच्छिओ न भासेज्जा भासमाणस्स अन्तरा ।
 पिठ्ठिमंसं न खाएज्जा मायामोसं विज्जए ॥ ४७ ॥

१ क. स प च. मित्त २ प तह अण्णाग ३ अ. क प च. निजुज्ज.
 अ. निओण ४ न पीदेइ. ५ न दोमाइ, प. दोमे अ ६ अ. प संतुद्धि. ७
 स प. च धुवसीलं. ८ क. कुम्मो एव ९ प. सत्तुग्गुव.

अप्पत्तिरं जेण सिया आसु कुप्पेज्ज या परो ।
 सत्त्वसो तं न भासेज्ज भासं आहियगामिणिं ॥ ४८ ॥
 दिट्ठं मियं असंदिद्धं पडिपुण्णं चियंजियं ।
 अयंपिरमणुव्विगं भासं नासिर अत्तवं ॥ ४९ ॥
 आयारपत्तिधरं दिट्ठिवायमहिज्जगं ।
 'वडविकखलियं नच्चा न तं उवहसे मुणी ॥ ५० ॥
 नक्खत्तं सुमिणं जोगं निमित्तं मन्तभेसजं ।
 गिहिणो तं न आइक्खे भूयाहिगरणं पयं ॥ ५१ ॥
 अत्तत्तं पगडं 'लयणं भएज्जा सयणासणं ।
 उच्चारभूमिसंपन्नं इत्थीपसुवियज्जयं ॥ ५२ ॥
 विवित्ता य भवे सेज्जा नारीणं न लवे कहं ।
 गिहिसंथवं न कुज्जा कुज्जा साह्वहिं संथवं ॥ ५३ ॥
 जहा कुक्कडपोयस्स निच्चं कुललओ भयं ।
 एवं खु वंभयारिस्स इत्थीविग्गहओ भयं ॥ ५४ ॥
 चित्तमिस्सि न निज्जाए नारिं वा सुअलंकियं ।
 भक्खरं पिव द्दुणं दिट्ठि पडिसमाहरे ॥ ५५ ॥
 'हत्थपायपाडिच्छिन्नं कण्णनासाविकाप्पियं ।
 आवि वाससइं नारिं वंभयारी विवज्जए ॥ ५६ ॥
 विभूसा इत्थिसंस्तगी 'पणीयरसभोयणं ।
 नरस्सत्तगवेसिस्स विसं तालउड जहा ॥ ५७ ॥
 अंगपच्चंगसंठाणं चारुहवियंपहियं ।
 इत्थीणं तं न निज्जाए कामरागवियदुणं ॥ ५८ ॥
 विसएसु मणुत्तेसु पेमं नाभिनिवेसए ।
 अणिच्चं तेसिं विन्नाय परिणामं पोग्गलाण य ॥ ५९ ॥
 पोग्गलाण परीणामं तेसिं नच्चा जहा तथा ।
 विणीयतण्हो विहरे सीइंभूएण अप्पणा ॥ ६० ॥
 जाए सद्धाए निक्खंतो परियायव्वाणमुत्तमं ।
 तमेव अणुपालेज्जा गुणे आयरियसम्मए ॥ ६१ ॥

१ च ववविकखलियं २ अ ष च लेण ३ स च हत्थपायपालिच्छिन्नं.

४ स. ष च वाससवं. ५ क. ष च पणीय ६ च पेम् ७ च तेसु. ८ क.
 पुग्गलाण य ९ च सीवभावेण.

तयं चिमं संजमजोगयं च
 सज्झायजोगं च सया 'अहिद्वए ।
 सूरं च सेणाए समत्तमाउहे
 अलमप्पणो होइ अलं परेसि ॥ ६२ ॥
 सज्झायसज्झाणरयस्स तादणो
 अपावभावस्स 'तवे रयस्स ।
 धिसुज्झई 'अ से मलं पुरेकडं
 समीरियं रुपमलं व जोइणा ॥ ६३ ॥
 से तारिसे दुक्खसहे जिइंदिए
 सुएण जुत्ते अममे अकिंचणे ।
 विरायई कम्मघणम्मि अवगए
 कसिणम्मपुढावगमे य चन्दिमे ॥ ६४ ॥ त्ति वंमि ॥
 ॥ अट्ठमं आयारप्पणिही अज्झयणं समत्तं ॥

॥ णवममज्झयणं-पढमो उद्देमथो ॥

थंभा व कोहा व मयप्पमाया
 'गुरुस्सगाए विणयं न सिक्खे ।
 सो चेव ऊ तस्स अमूइभायो
 फलं व कीयस्स वहाय होइ ॥ १ ॥
 जे यावि 'मंदं त्ति गुरुं विइत्ता
 दहरे इमे अप्पसुए त्ति नद्या ।
 हीलेंति मिच्छं पडियज्जमाणा
 करेति आसायण ते गुरुणं ॥ २ ॥
 पमईए मंदा वि 'भरंति एगे
 दहरा वि य जे सुयट्ठोद्येया ।
 आयारमंता गुणसुद्धियप्पा
 जे हीलिया सिद्धियि भासं कुज्जा ॥ ३ ॥

जे यावि नागं डहरं ति नद्या
 आसायण से 'अहियाय होइ ।
 पवारियं पि हु हीलर्यतो
 नियच्छई जाइपहं खु मंदे ॥ ४ ॥
 'आसीविसो यावि परं सुरुहो
 किं 'जीवनासाओ परं नु कुज्जा ।
 आयरियपाया पुण अप्पसज्जा
 अबोहिआसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावगं जलियमवक्कमेज्जा
 आसीविसं या वि हु कोवणज्जा ।
 जो या विसं खायइ 'जीवियद्दी
 एसोवमासायणया गुरुणं ॥ ६ ॥
 सिया हु से 'पावय नो डहेज्जा
 आसीविसो वा कुविओ न भक्खे ।
 सिया विसं हालहलं न मारे
 न यावि मोक्खो गुरुहीलणाए ॥ ७ ॥
 जो पव्वयं सिरसा 'भेत्तुमिच्छे
 सुत्तं व सीहं पडिवोहणज्जा ।
 जो वा दए सत्तिअग्गं पहारं
 एसोवमासायणया गुरुणं ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिंदे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिंदेज्ज व सत्तिअग्गं
 न यावि मोक्खो गुरुहीलणाए ॥ ९ ॥
 आयरियपाया पुण अप्पसज्जा
 'अबोहिआसायण नत्थि मोक्खो ।
 तम्हा अणावाहसुहाभिकंखी
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च अहियाइ. २ क. आसीविसो वावि. ३ स च. जीवनासाओ; क.
 जीवियनासा ४ अ. जीवमद्द. ५ क. च. पावए नो डहेज्जा. ६ स. च.
 भित्तुमिच्छे ७ अ क. अबोहिआसायण.

जहाहियग्गी जलणं नमंते
 नाणाहुईमंतपयाभिसिंतं ।
 एयायरियं उवचिद्वणज्जा
 अणंतनाणोदगओविं संतो ॥ ११ ॥

जस्संतिण धम्मपयाइं सिक्खे
 तस्संतिण वेणइयं पंडजे ।
 सक्कारण सिरसा पंजलीओ
 कायगिरा भो मणसा य निच्चं ॥ १२ ॥

लज्जा दया संजम बंसचेरं
 कट्ठाणभागिस्स विसोहिठाणं ।
 जे मे गुरु सययमणुत्तासयंति
 ते हं गुरु सययं पूययामि ॥ १३ ॥

जहा निसंते तवणाच्चिमाली
 पमासई कैवलमारहं नु ।
 पयायरिओ सुयसीलबुद्धिण
 विरायई सुरमज्जे व ईदो ॥ १४ ॥

जहा ससी कोमुइजोगजुत्त
 नक्खत्ततारागणपरिवुडप्पा ।
 खे सोहई विमले अद्भमुक्के
 एयं गणी सोहई भिक्खुमज्जे ॥ १५ ॥

महागरा आयरिया महेसी
 समाहिजोगे सुयसीलबुद्धिण ।
 संपाविउकामे अणुत्तराई
 आराहण तोसण धम्मकामी ॥ १६ ॥

सोच्चाण मेहाविमुमासियाई
 सुस्सूसण आयरियप्पमत्तो ।
 आराहइत्ताण गुणे अणगे
 सो पायई सिद्धिमणुत्तरं ॥ १७ ॥ ति वोमि ॥

॥ णवमअज्झयणस्स विणयसमाहीए पट्ठमो उद्देसओ समत्तो ॥

॥ णवममज्झयणं-वीओ उद्देसओ ॥

मूलाओ खंधप्पमवो इमस्स

संधाउ पच्छा समुवांति साहा ।

साहप्पसाहा विरुहंति पत्ता

‘तओ य से पुप्फ फलं रसो य ॥ १ ॥

एवं धम्मस्स विणओ मूलं परमो से मोक्खओ ।

जेण किंत्ति सुयं ‘सिग्धं निस्सेसं चाभिगच्छइ ॥ २ ॥

जे य चंडे मिए थद्वे दुव्वार् ‘नियडी सटे ।

वुज्झइ से अविणीयप्पा फलं सोयययं जहा ॥ ३ ॥

विणयं पि जो उवाएण चोइओ कुप्परं नरो ।

दिदं सो सिरिमेज्जान्ति वंदेण पडिसेहए ॥ ४ ॥

तदेव अविणीयप्पा उववज्झा हया गया ।

दीसंति इहमेहंता अभियोगमुवाहिया ॥ ५ ॥

तदेव सुविणीयप्पा उववज्झा हया गया ।

दीसंति सुहमेहंता इहं पत्ता महायसा ॥ ६ ॥

तदेव अविणीयप्पा लोगंसि नरनारिओ ।

दीसंति इहमेहंता छाया ते विगल्लिदिया ॥ ७ ॥

वंडसत्थपरिजुण्णा ‘असदभवयणेहि य ।

कलुणा ‘विचल्लंदा ‘खुप्पिवासापरीगया ॥ ८ ॥

तदेव सुविणीयप्पा लोगंसि नरनारिओ ।

दीसंति सुहमेहंता इहं पत्ता महायसा ॥ ९ ॥

तदेव अविणीयप्पा देवा जक्खा य गुज्झगा ।

दीसंति इहमेहंता आभियोगमुवाहिया ॥ १० ॥

तदेव सुविणीयप्पा देवा जक्खा य गुज्झगा ।

दीसंति सुहमेहंता इहं पत्ता महायसा ॥ ११ ॥

जे ‘आयरियउवज्झायाणं सुस्सूसावयणंकरा ।

तेसि सिक्खा पयहंति जलासत्ता इव पायया ॥ १२ ॥

१ अ ग. य तओ से पुप्फ च फल रसो य । २ न तथ्ये. ३ क. नियडे.
४ अ. इहं पत्ता. ५ य परिजुण्णा ६ स. य विद्वन्नाया. ७ स. य. य.
खुप्पिवासाद परीगया. ८ य. आयरियउवज्झायाण.

अप्पणत्वा परंत्वा वा सिप्पा नेउणियाणि य ।
 मिहिणो उवमोगत्वा इहलोगस्स कारणा ॥ १३ ॥
 जेण वंधं वहं घोरं परिवायं च दारुणं ।
 सिक्खमाणा नियच्छंति जुत्ता ते ललिइंदिया ॥ १४ ॥
 ते वि तं गुरुं पूयंति तस्स सिप्पस्स कारणा ।
 सक्कारेति णमंसन्ति तुत्ता निद्देसयत्तिणो ॥ १५ ॥
 किं पुण जे सुयग्गाही अणन्तहियकामए ।
 आयरिया जं वए भिक्खू तम्हा ते नाइवत्तए ॥ १६ ॥
 नीयं सेज्जं गइं ठाणं नीयं च आसणाणि य ।
 नीयं च पाए वंदेज्जा नीयं कुज्जा य अजलिं ॥ १७ ॥
 संघट्टइत्ता काएणं तहा उवहिणामवि ।
 खमेह अवराहं मे वएज्ज न पुणो त्ति य ॥ १८ ॥
 दुग्गओ वा पओएणं चोइओ वट्ठं रहं ।
 एवं इयुद्धि किच्चाणं वुत्तो वुत्तो पकुब्बइ ॥ १९ ॥
 आलवते लवते वा न निसेज्जाए पडिस्सुणे ।
 मोत्तूणं आसणं धीरो सुस्सूसाए पडिस्सुणे ॥ २० ॥
 कालं छंदोययारं च पडिलेहिताण रेउहिं ।
 तोहिं तेहिं उवाएहिं तं तं संपडिवायए ॥ २१ ॥
 विवत्ती अविणीयस्स संपत्ती विणिदस्स य ।
 जस्सेयं दुट्ठओ नायं सिक्खं से अभिगच्छइ ॥ २२ ॥

जे यावि चण्डे मइइड्डिगारवे

पिसुणे नरे साहस हीणपेसणे ।

अविहधम्मे विणए अकोविए

असंविमागी न हु तस्स मोक्खो ॥ २३ ॥

णिद्देसवत्ती पुण जे गुरुणं

सुयत्तधम्मा विणयमि कोविया ।

तरिन्तु ते ओटमिण इरुत्तर

खविन्तु कम्मं गइमुत्तमं गय ॥ २४ ॥ त्ति वेमि ॥

णयमअज्झयणस्स विणयसमाहीए विइओ उद्देसगो समत्तो ।

१ क इहिं पुणो जे, म प इहिं पुण जे २ म नीया व ३ अ अमगाणि
 ४ अ पओगेण ५ अ न निसेइ, म न निसेज्जाए, च न निमग्गार ६ अ
 मोत्तूण, च मुत्तूण ७ अ क तेण तेण उवाएहिं, त प तेण तेण उवाएण ८ अ
 स मपइदि

॥ णवममञ्जयणं तद्दओ उद्देसओ ॥

आचरियगिगमिवाहियग्गी

सुस्तूसमाणो पडिजागरिज्जा ।

आलोइयं इंगियमेव नच्चा

जो छुन्दमारोहयई स पुज्जो ॥ १ ॥

आचारमद्वा विणयं पउंजे

सुस्तूसमाणो परिगिज्ज वक्कं ।

जहोवइदं अभिकंखमाणो

गुरुं तु नासाययई स पुज्जो ॥ २ ॥

राशणिणसु विणयं पउंजे

डहरा वि य जे परियायजिद्धा ।

नीयत्तणे वट्टइ सच्चवाइ

ओपायव वक्ककरे स पुज्जो ॥ ३ ॥

अजायउंछं चरई विसुद्धं

जयणट्टया समुयाणं च निच्चं ।

अलद्धयं नो परिदेवणज्जा

लद्धं न विकंथयई स पुज्जो ॥ ४ ॥

संथारसेज्जासणमत्तपाणे

अप्पिच्छया अइलाभे वि सते ।

जो एवमप्पाणाभितोसणज्जा

संतोसपाहत्तरण स पुज्जो ॥ ५ ॥

सक्का सहेउं आसाइ कंटया

अओमया उच्छहया नरेणं ।

अणासए जो उ सहेज्ज कंटए

वईमए कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तदुक्खा उ हवति कंटया

अओमया ते वि तओ सुउद्धरा ।

१ गुरुं तु नासाययई २ अ रायणणसु, क स घ रायणिणसु ३ अ घ-
णिणट्टणे, क ग नियत्तणे ४ अ प सच्चवाइ ५ अ चए ६ अ विकंथयई, प-
व विकंथयई ७ च अप्पाणमभि ८ क च आसाए, ग आसाय ९ च हु, १०
अ स सुउद्धरा

वायादुरुत्ताणि दुरुद्धराणि
 वेराणुबंधीणि 'महदभयाणि ॥ ७ ॥
 समावयंता वयणाभिघाया
 कण्णं गया 'दुम्माणिं जणंति ।
 धम्मो ति किच्चा परमगसूरे
 जिहंदिए जो 'सहई स पुज्जो ॥ ८ ॥
 अवण्णवायं च परंमुहस्स
 पच्चक्खओ पाटिणीयं च भासं ।
 ओहारिणि अप्पियकारिणि च
 भासं न भासेज्ज सया स पुज्जो ॥ ९ ॥
 अलोलुए 'अक्कुहए अमाई
 अपिसुणे यावे अदीणवित्ती ।
 नो भावए नो वि य भावियप्पा
 अकोउट्ठे य सया स पुज्जो ॥ १० ॥
 गुणेहि साहू 'अगुणेहिऽसाहू
 'गिण्हाहि साहूगुण मुद्दऽसाहू ।
 'वियाणिया अप्पगमप्पणं
 जो रागदोसोहिं समो स पुज्जो ॥ ११ ॥
 तटेव ढहरं व महलगं वा
 इत्थी पुमं पव्वइयं गिहिं चा ।
 नो हीलए नो वि य तिसएज्जा
 थंमं च कोहिं च चए स पुज्जो ॥ १२ ॥
 जे माणिया सययं माणयंति
 'जत्तेण कम्मं य निवेसयंति ।
 ते माणए माणरिहे तयस्सी
 जिहंदिए सच्चरण स पुज्जो ॥ १३ ॥
 तेसि गुरुणं गुणसागराणं
 साच्चाणं मेत्तावे सुभासियाइं ।

चरे मुणी पंचरण तिगुत्तो

चउक्कसायावगण स पुज्जो ॥ १४ ॥

गुरुमिह सययं पडियरिय मुणी

जिणवयनिउणे अभिगमकुसले ।

धुणिय रयमलं पुरेकडं

भासुरमउलं गइं गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअज्झयणस्स विणयसमाहीण तइओ उद्देसओ समत्तो ॥

॥ णवमअज्झयणं-चउत्थो उद्देसओ ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु थेरेहिं

भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पण्णत्ता ॥ १ ॥

कयरे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा

पण्णत्ता ॥ २ ॥

इमे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा

पण्णत्ता । तं जहा । विणयसमाही, सुयसमाही, तवसमाही,

आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे णिच्च पंडिया ।

अभिरामयंति अप्पाणं जे भवंति जिइंदिया ॥ ४ ॥

चउब्बिहा खलु विणयसमाही भवइ । तं जहा । अणुसासि-

ज्जन्तो सुत्सुसइ, सम्मं सपडियज्जइ, वेयमाराहइ, न य भवइ

अत्तसंपग्गाहिण चउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥ ५ ॥

पेहेइ हियाणुसासणं सुत्सुसइ तं च पुणो अहिट्ठए ।

न य माणमएण मज्जइ विणयसमाही आययट्ठिए ॥ ६ ॥

चउब्बिहा खलु सुयसमाही भवइ । तं जहा । सुयं मे भविस्सइ

त्ति अज्झाइयव्वं भवइ, एग्गच्चित्तो भविस्सामि त्ति अज्झाइयव्वं

भवइ, अप्पाणं ठायइस्सामि त्ति अज्झाइयव्वं भवइ, ठिओ परं

ठायइस्सामि त्ति अज्झाइयव्वं भवइ, चउत्थं पयं भवइ । भवइ य

एत्थ सिलोगो ॥ ७ ॥

१ क स जिणमयनिउणे २ अ क ष च णिच्च ३ अ हवति ४ स.

चउब्बिहे खलु ५ क स च वेयमाराह ६ क स इत्थ ७ स अज्झाइयव्व.

नाणमेग्गच्चित्तो य ठिओ ढावयई पर ।

सुयाणि य अहिज्जित्ता रओ सुयसमाहिण ॥ ८ ॥

चउत्थिहा खलु तवसमाही भवइ । त जहा । नो इहलोग्गयाए तवमहिठ्ठेज्जा, नो परलोग्गयाए तवमहिठ्ठेज्जा, नो कित्तिण्णसद्द सिलोग्गयाए तवमहिठ्ठेज्जा, नन्नत्थ निज्जरुयाए तवमहिठ्ठेज्जा चउत्थ पय भवइ । भवइ य एत्थ सिलोगो ॥ ९ ॥

विविहगुणतवोरण य निच्च

भवइ निरासए निज्जरुहिण ।

तवसा धुणइ पुराणपायग

“जुत्तो सया तवसमाहिण ॥ १० ॥

चउत्थिहा खलु आयासमाही भवइ त जहा । नो इहलो ग्गयाए आयासमाहिठ्ठेज्जा, नो परलाग्गयाए आयासमाहिठ्ठेज्जा, नो कित्तिवण्णसद्दसिलोग्गयाए आयासमाहिठ्ठेज्जा नन्नत्थ “आरहन्तेहि हेऊहि आयासमाहिठ्ठेज्जा चउत्थ पय भवइ । भवइ य एत्थ सिलोगो ॥ ११ ॥

णिणयणरण “अत्तित्तिणे

पडिपुण्णाययमाययाहिण” ।

आयासमाहिसुवुडे

भवइ य वृत्ते भावसधए ॥ १२ ॥

“अभिगम चउरो समाहिओ

सुविसुद्धो सुसमाहियप्पओ ।

विउल्लहियसुहायह पुण

कुव्वइ सा पयत्तममप्पणो ॥ १३ ॥

जाइमरणाउ मुच्चइ

इत्थत्थ च चयाइ सव्वसो ।

सिद्धे वा भवइ सासए

देवा वा अप्परए महिहिण ॥ १४ ॥ त्ति वेमि ॥

॥ णयम विणयसमाही अज्झयण समत्त ॥

१ ग क्कथण २ अ ग प इथ ३ अ व स जुत्तो य मया ४
अ व तवसमाही ५ ग य आरहतिणे ६ आरहतिहि ७ अ ग प अत्तित्ते
८ च आयपट्ठ ९ अ अभिगम चउरो सुसमाहिओ १ ग इथय पण
अ व प इथय य यय

॥ दसमं अज्झयणं ॥

'निकखम्ममाणाय बुद्धवयणे
 णिच्चं चित्तसमाहिओ हवेज्जा ।
 इत्थीण वसं न यावि गच्छे
 वंतं नो पडियायइ जे स भिक्खू ॥ १ ॥
 पुढविं न खणे न खणावए
 सीउदगं न पिए न पियावए ।
 अगणिसत्थं जहा सुनिसियं
 तं न जले न जलावए जे स भिक्खू ॥ २ ॥
 अनिलेण न विए न वियावए
 हरियाणि न छिन्दे न छिन्दावए ।
 धीयाणि सया विवज्जयन्तो
 सच्चित्तं नाहारए जे स भिक्खू ॥ ३ ॥
 घट्ठणं तसयावराण होइ
 पुढधीतणकट्ठनिसिसयार्णं ।
 तम्हा उद्देसियं न भुंजे
 नो वि एए न पयावए जे स भिक्खू ॥ ४ ॥
 'रोइयनायपुत्तवयणे
 अप्पसमे मन्नेज्ज छुप्पि काए ।
 पञ्च य फासे महव्वयाइ
 पञ्चासवसंवरए जे स भिक्खू ॥ ५ ॥
 चत्तारि वमे सया कसाए
 धुवजोगी य हवेज्ज बुद्धवयणे ।
 अहणे निज्जायखदरथए
 गिहिजोगं परिवज्जए जे स भिक्खू ॥ ६ ॥
 सम्माहिटी सया अमूढे
 अत्थि हु नाणे तव सजमे य ।
 तवसा धुणइ पुराणपावगं
 मणवयकायसुसुबुडे जे स भिक्खू ॥ ७ ॥

- १ स घ च भिक्खुममाणाइ २ ख च पडियाविइ ३ अ क च न
 बीइ न वियावए ४ स नाहारविइ ५ अ क घ च पुम्वीतण ६ स रोइइ य
 नाप०, ए रोइअनाप० ७ अ क घ च अचसमे ८ च परिवज्जए स

तहेव असणं पाणमं वा
 विविहं खाइम साइमं लभित्ता ।
 'होही अट्ठो सुण परे वा
 तं न निहे न निहायए जे स भिक्खू ॥ ८ ॥
 तहेव असणं पाणमं वा
 विविहं खाइमसाइमं लभित्ता ।
 छंदिय साहम्मियाण भुंजे
 भोच्चा सज्झायएण य जे स भिक्खू ॥ ९ ॥
 न य वुग्गाहियं कहं कहिज्जा
 न य कुप्पे निहुइंदिण पसंते ।
 संजमधुवजोगजुत्ते
 उवसंते अविहेडए जे स भिक्खू ॥ १० ॥
 जो सहइ 'हु गामकण्टए
 अकोसपहारतज्जणाओ य ।
 भयभेरवसइ सप्पहासे
 समसुहइक्खसहे य जे स भिक्खू ॥ ११ ॥
 पढिमं पढिवज्जिया मसाणे
 नो 'भाए भयभेरवाइं दिस्स ।
 विविहगुणतवोरए य निच्चं
 न सरीरं चाभिकंखइ जे स भिक्खू ॥ १२ ॥
 असइं योसव्वचत्तदेहे
 अक्खुहे य एए व त्थसिण वा ।
 पुढविसमे मुणी एवेज्जा
 अनियाणे 'अकोउइहे य जे स भिक्खू ॥ १३ ॥
 अभिभूय काएण परीसदाइं
 समुद्धरे जाइपाहाउ अप्पयं ।
 विइत्त जाइमरणं मएउभयं
 तव एए 'सामणिण जे स भिक्खू ॥ १४ ॥

१ न होहि अट्ठो सद पर वा २ क. हु गाम ३ अ क भीए; स
 भाए. ४ अ क. अकोउइहे जे. ५ न महामयं ६ य सामणिण स

एत्थसंजण पायसंजण
 वायसंजण संजइदिण ।
 अज्झप्परण सुसमाहियप्पा
 सुत्तत्थं च वियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुचिट्ठण आगिद्धे
 अस्सायउउउं पुलनिप्पुलाए ।
 कयविक्कयसस्सिहिओ विरण
 सव्वसंगावण य जे स भिक्खू ॥ १६ ॥
 अलोले भिक्खू न रसेसु गिद्धे
 उउं चरे जीविय नाभिकारि ।
 इद्धि च सकारण पूयणं च
 चण ठियप्पा अणिहे जे स भिक्खू ॥ १७ ॥
 न परं वणज्जासि अयं कुसीले
 जेणद्धो सुप्पेज्ज न ते वणज्जा ।
 जाणिय पत्तेय पुण्णपायं
 अत्ताणं न समुप्पसे जे स भिक्खू ॥ १८ ॥
 न जाइमत्ते न य रुमत्ते
 न लाभमत्ते न सुण्ण मत्ते ।
 मयाणि सत्त्वाणि विउज्जयंतं
 धम्मउत्ताणरण य जे स भिक्खू ॥ १९ ॥
 पवेयण अज्जपयं महामुणी
 धम्मे ठिओ ठाययइ परं पि ।
 निक्कपम्म वउजेज्ज कुसीललिद्धं
 न यावि हासंउत्तण जे स भिक्खू ॥ २० ॥
 तं देहवासं अत्तुइ अस्सासयं
 सया चण निचयहियद्धियप्पा ।
 डिद्धित्तु जाइमरणस्स वयणं
 उवइ भिक्खू अपुणागमं गइ ॥ २१ ॥ ति येमि ॥
 ॥ साभिक्खू अज्झयणं दसमं समत्तं ॥

१ अ. पुलनिप्पुला; घ. पुलनिप्पुला; २ क न प मनेदिओरण ३ अ.
 क अलोले. ४ च अणिहे न ५ य जेज्ज सुप्पेज्ज ६ न च अज्जाय ७
 घ. हामकुइ ८ न मरण उवइ

तहेअ असणं पाणमं वा
 विविहं खाइम साइमं लमिता ।
 'होही अठ्ठो सुए परे वा
 तं न निहे न निहावए जे स भिक्खू ॥ ८ ॥
 तहेअ असणं पाणमं वा
 विविहं खाइमसाइमं लमिता ।
 छांदिय साहम्मियाण भुंजे
 भोक्खा सज्झायए य जे स भिक्खू ॥ ९ ॥
 न य वुग्गाहियं कहं काहिज्जा
 न य कृप्पे निहुइंदिए पसंते ।
 संजमवुयजोगजुत्ते
 उवसंते आविहेइए जे स भिक्खू ॥ १० ॥
 जो सहइ 'हु गामकण्डए
 अक्कोसपहारतज्जणाओ य ।
 मयभेरवसइ सप्पहासे
 समसुहइक्खसहे य जे स भिक्खू ॥ ११ ॥
 पडिमं पडिवज्जिया मत्ताणे
 नो 'भाए मयभेरवाई दिस्स ।
 विविहगुणतरोए य निच्चं
 न सरीरं चामिकंखइ जे स भिक्खू ॥ १२ ॥
 असइं घोसइच्चत्तइहे
 अक्खुठ्ठे य हए य त्थुत्तिए वा ।
 पुट्टविसम मुणी हवेज्जा
 अनियाण 'अकोउह्ठे य जे स भिक्खू ॥ १३ ॥
 अभिभूय काएण परीसहाइं
 समुद्धरे जाइपहाउ अप्पयं ।
 विइत्तु जाइमरणं महम्मयं
 तव एए 'सामणिए जे स भिक्खू ॥ १४ ॥

१ स होइइ अठ्ठ तए पर दा २ क हू काम ३ अ क भी, स च
 भाए ४ अ क. अकोउह्ठे जे ५ स महम्मय ६ च सामणिए त

हत्थसजण पायसजण
 वायसजण सज्जविण ।
 अज्झप्परण सुसमाहियप्पा
 सुत्तथं च वियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुच्चिट्टण अगिद्धे
 अन्नायउत्तु पुलनिप्पुलाण ।
 १ कयविक्रयसन्निहिओ विरण
 सत्त्वसगावगण य जे स भिक्खू ॥ १६ ॥
 २ अलोले भिक्खू न रस्सेसु गिद्धे
 उत्त चरे जीविय नाभिकही ।
 इहि च सकारण पूयण च
 चण ठियप्पा ३ अणिहे जे स भिक्खू ॥ १७ ॥
 न पर वणज्जासि अय कुसीले
 ४ जेणन्नो कुप्पेज्ज न त वणज्जा ।
 जाणिय पत्तेय पुण्णपाय
 अत्ताण न समुक्कत्ते जे स भिक्खू ॥ १८ ॥
 न जाइमत्ते न य रुग्मत्ते
 न लाभमत्ते न सुण्ण मत्ते ।
 मयाणि सव्वाणि विवज्जयतो
 धम्मज्झाणरण य जे स भिक्खू ॥ १९ ॥
 पवेयए ५ अज्जयय महामुणी
 धम्मे ठिओ ठाययई पर पि ।
 भिक्खम्म वज्जेज्ज कुसीललिद्ध
 न यावि ६ हासकुट्टण जे स भिक्खू ॥ २० ॥
 त देहवास असुइ अस्तासय
 सया चण निच्चहियद्वियप्पा ।
 ठिदित्तु ७ जार्दमरणस्स वधण
 उवइ भिक्खू अपुणागम गइ ॥ २१ ॥ ति वेमि ॥
 ॥ सभिक्खू अज्झयण दसम समत्त ॥

१ अ पुलनिप्पुलाइ य पुलनिप्पुलाइ २ क स य सनिहिओवरण ३ अ
 क अलोले ४ य अणिहे स ५ य जेणन्न कुप्पेज्ज ६ स य अज्जयय ७
 य हासकुट्ट ८ स मरण समधण

॥ रइवका चूलिया पढमा ॥

इह खलु भो पवइएणं उप्पसइक्खेणं संजमे अरइसमावज्जि-
त्तेणं ओटाणुप्पेहिणा अणोटाइएणं चेव हयरस्सिगयंकुसपोयपडा-
गारभूयाइ^१ इमाइं अट्टारस टाणाइं सम्मं संपडिलेहियव्वाइं भवन्ति ।
तं जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥

लहुस्सगा^२ इत्तरिया गिहीणं कामभोगा ॥ २ ॥

भुज्जो य^३ सायवहुला मणस्सा ॥ ३ ॥

इमं च मे दुक्खं न चिरकालोवट्ठाइ भविस्सइ ॥ ४ ॥

ओमजणपुरक्कारे ॥ ५ ॥

वतस्स य^४ पडियाइयणं गिहीणं ॥ ६ ॥

अहरगइवासोवसंपया ॥ ७ ॥

इल्लभे खलु भो गिहीणं धम्मे गिहिवासमज्झे वसंताणं ॥ ८ ॥

आयंके से वहाय होइ ॥ ९ ॥

संकप्पे से वहाय होइ ॥ १० ॥

सोवक्केसे^५ गिहिवासे निरुवक्केसे परियाए ॥ ११ ॥

वंधे^६ गिहिवासे मोक्खे परियाए ॥ १२ ॥

सावज्जे^७ गिहिवासे अणवज्जे परियाए ॥ १३ ॥

वहुसाहारणा गिहीणं कामभोगा ॥ १४ ॥

पत्तयं पुण्णपाव ॥ १५ ॥

अणिक्खे खलु भो मणयाण जीविण कुसग्गजलबिंदुचंचले ॥ १६ ॥

वहुं च खलु पावं कम्मं पगडं ॥ १७ ॥

पावाणं च खलु भो कडाणं कम्माणं पुट्ठिं दुच्चिण्णाणं
दुप्पडिक्कंताणं^८ वेयइत्ता मोक्खो, नत्थि अवेयइत्ता, तवसा वा झोस-
इत्ता । अट्टारसमं पर्यं भवइ ॥ १८ ॥ भवइ य^९ एत्थ सिलो गो ।

जया य चयइं धम्मं अणज्जो भोगकारणा ।

से तत्थ मुच्छिण्ण बाले आयइं नावबुज्झइ ॥ १ ॥

१ घ पडागाभूयाइ २ स इत्तिगिया, घ इत्तागिा ३ च. साइवहुला ४ स
इमे इमे दुक्खे, घ च इमे अ मे ५ स पडिआवयण, घ पडिआयण, च पुत्तके
‘गिहीण’ इति न दृश्यते ६ स घ आयको ७ स घ गिहवासे. ८ च निग्गज्जे
९ च. दुप्पडिक्कंताण १० स घ वेइत्ता ११ स घ इत्थ

जया ओहाविओ होइ इंदो या पडिओ छमं ।
सव्वधम्मपरिद्वभट्ठो स पच्छा परितप्पइ ॥ २ ॥
जया य वंदिमो होइ पच्छा होइ अवंदिमो ।
देवया च च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥
जया य पूइमो होइ पच्छा होइ अपूइमो ।
राया च रज्जपवभट्ठो स पच्छा परितप्पइ ॥ ४ ॥
जया य माणिमो होइ पच्छा होइ अमाणिमो ।
^१सेट्ठि व्व कव्वडे बूढो स पच्छा परितप्पइ ॥ ५ ॥
जया य थेरओ होइ समइक्षितजोध्यणो ।
मच्छो व्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥
जया य ^२कुक्कुडवस्स ^३कुत्तत्तीहिं ^४विहम्मइ ।
हत्थी य बंधणे बद्धो स पच्छा परितप्पइ ॥ ७ ॥
^५पुत्तदारपरिकिण्णो मोहसंताणसंतओ ।
पंकोसज्जो जहा नागो स पच्छा परितप्पइ ॥ ८ ॥
अज्ज याहं गणी होतो भावियप्पा बहुस्सुओ ।
जइ हं रमतो परियाण सामण्णे जिणदेसिण ॥ ९ ॥
देवलोगसमाणो उ परियाओ महेसिणं ।
रयाणं, अरयाणं च ^६महानिरयसारित्तो ॥ १० ॥
अमरोयमं जाणिय सोदरमुत्तमं
रयाण ^७परियाण सहारयाण ।
निरयोवमं जाणिय दुक्खमुत्तमं
रमेज्ज तम्हा ^८परियाय पंडिण ॥ ११ ॥
यम्माउ भट्ठ ^९सिरिओ अवेयं
जल्लगिगिञ्झायमिवप्पत्तयं ।
हीलत्ति णं दुत्तिहारियं दुसीला
दादुद्धियं धोरविसं य नागं ॥ १२ ॥
इहेवधम्मो अयसो अकित्ती
दुत्तामप्रेज्जं च पिहुज्जणम्मि ।

१ स च च्चुया २ स मिट्ठि व्व, च सेट्ठा ३ य कुक्कुडवस्स ४ स
कुत्तत्तीहिं, ५ कुत्तत्ताहिं ५ य च विहम्मइ ६ य पुत्तदारपरिकिण्णो ७ य च
महानिरयसारित्तो ८ स य परियाड, च पग्गिड ९ स य सिरिओ अवेय

वुयस्स धम्माओ अहम्मसेविणो
 संभिल्लवित्तस्स य हेट्ठओ गई ॥ १३ ॥
 भुंजित्तु भोगाइं पसज्झ चैयसा
 तद्दाविहं कट्ठु असंजमं वहुं ।
 गइं च गच्छे अणभिज्झियं इहं
 घोही य से नो सुलभा पुणोपुणो ॥ १४ ॥
 इमस्स वा नेरइयस्स जंतुणो
 इहोयणीयस्स किलेसवत्तिणो ।
 पलिओवमं झिज्जइ सागरोवमं
 किमंग पुण मज्झ इमं मणोइहं ॥ १५ ॥
 न मे चिरं दुक्खमिणं भविस्सइ
 असासया भोगपिवास जंतुणो ।
 १ न चे सरिरेण २ इमेणवेस्सइ
 अवेस्सइ जीवियपज्जवेण मे ॥ १६ ॥
 ३ जस्सेवमप्पा उ हवेज्ज निच्छिओ
 चणज्ज वेहं न उ धम्मसासणं ।
 तं तारिस्सं नो पयलेन्ति इन्द्रिया
 उवेन्तवाया व सुइंसणं गिरिं ॥ १७ ॥
 इधैव संपत्तिस्स बुद्धिम नरो
 आयं उवारं विविहं वियाणिया ।
 काण वारा अइ माणसेणं
 तिगुत्तिगुत्तो जिणवयणमहिठ्ठिज्जासि ॥ १८ ॥ त्ति वेमि ॥
 ॥ रइवक्का पढसा चूलिया समत्ता ॥

॥ वीया चूलिया ॥

चूलियं तु पचक्खामि सुयं केवल्लिमासियं ।
 ज सुणित्तु सपुज्जाणं धम्मे उप्पज्जाए मई ॥ १ ॥
 अणुसोयपट्ठिए बहुजणम्मि पडिसोयवद्धलक्खेणं ।
 पडिसोयमेव अप्पा दायव्वो होउकामेणं ॥ २ ॥
 अणुसोयसुहो लोगी, पडिसोओ आसवो सुविहियाणं ।
 अणुसोओ संसारो, पडिसोओ तस्स उत्तारो ॥ ३ ॥

१ स च न मे सरिरेण इमेण विस्सइ अविस्सइ २ य इमेणवेस्सइ
 अवस्सइ ३ स च जस्सेव अप्पा उ हविज्ज निच्छिओ

तम्हा आचारपरक्रमेण संवरसमाहिवहुलेण ।
 चरिया गुणा य नियमा य हांति साद्वृण दद्वत्था ॥ ४ ॥
 आणियवासो समुयाणचारिया
 अन्नायउच्छं पदरिक्कया य ।
 अप्पोवही कलहविवज्जणा य
 विहारचरिया इत्तिणं पसत्था ॥ ५ ॥
 आइण्णओमाणविवज्जणा य
 ओसन्नदिट्ठाहडभत्तपाणे ।
 संसत्तकप्पेण चरेज्ज भिक्खू
 तज्जायसंसत्त जई जणज्जा ॥ ६ ॥
 अमज्जमंसात्ति अमच्छरीया
 अभिक्खणं निव्विगईगया य ।
 अभिक्खणं काउस्सग्गकारी
 सज्झायजोगे पयओ हवेज्जा ॥ ७ ॥
 न पुडिन्नवेज्जा सयणासणाई
 सेज्जं नित्सेज्जं तह भत्तपाणं ।
 गामे कुले वा नगरे य देसे
 ममत्तभायं न कहिंचि कुज्जा ॥ ८ ॥
 गिहीणो वैयावडियं न कुज्जा
 अभिदायणं वंदण पूयणं वा ।
 असंकिलिठ्ठेहि समं वसज्जा
 मुणी चारित्तस्स जओ न हाणी ॥ ९ ॥
 न या लमेज्जा निउणं सहायं
 गणाहियं वा गुणओ समं वा ।
 एक्को वि पावाइ विवज्जयंतो
 विहरेज्ज कामेसु असज्जमाणो ॥ १० ॥
 संवच्छरं चावि परं एमाणं
 वीयं च वासं न ताहिं वसेज्जा ।
 सुत्तस्स माग्गेण चरेज्ज भिक्खू
 सुत्तस्स अत्थो जह आणवइ ॥ ११ ॥
 जो पुव्वरत्तावररत्तकाले
 संपहई अप्पगमप्पणं ।

किं मे कडं किं च मे किञ्चसेसं
 किं संकणिज्जं न समायरामि ॥ १२ ॥
 किं मे परो पासइ किं च अप्पा
 किं 'चाहं' खलियं न विवज्जयामि ।
 इच्चैयं सम्मं अणुपासमाणो
 अणागयं नो पडिद्वंधं कुज्जा ॥ १३ ॥
 जत्थेव पासं 'कइ' दुप्पउत्तं -
 काण्णं वाया अहु माणसेण ।
 तत्थेव धीरो 'पडिसाहरेज्जा'
 आइण्णो रिप्पमिदं करलीणं ॥ १४ ॥
 जस्सेरिसा जोगं जिइदियस्स
 धिईमओ सप्पुरिसस्स निच्चं ।
 तमाहु लोप पडिबुद्धजीवी
 सो जीवई संजमजीविण' ॥ १५ ॥
 अप्पा हु खलु सययं रक्सियव्यो
 सविंविण्हि सुसमाहिण्हि ।
 अरक्सिओ जाइपह उवेइ
 सुरक्सिओ सवइहाण सुच्चइ ॥ १६ ॥ ति वोमि ॥
 ॥ वीया चूलिया समत्ता ॥

सेज्जंभयं गणहरं जिणपडिमादंसणेण पडिबुद्धं ।
 मणगपियरं च वसकालियस्स निज्जुह्वं वदे ॥ १ ॥
 मणगं पडुच्चं सेज्जंभवेण निज्जुह्विया दसज्जयणा ।
 वेयालियं य ठविया तम्हा दसकालियं नाम ॥ २ ॥
 छाहि मासेहि अहीयं अज्जयणमिणं तु अज्जमणणेण ।
 छम्मासा परिआओ अहं कालगओ समाहीए ॥ ३ ॥
 आणदंसुवायं काही सेज्जंभवा तहि थेरा ।
 जसभइस्स य पुच्छा कहणा य वियालणा संघे ॥ ४ ॥
 तुम्हारिसा गणपह मोहपिसाण्हि जइ छलिज्जंति ।
 ता भणसु तुमं चिय धीर धीरिमा कं समुहियउ ॥ ५ ॥
 रइयाइ गणहरंहि सुइसपुव्वाइ वारसंगाई ।
 दसकालियरणं पुण समुद्धयं जेण तस्स नमो ॥ ६ ॥

A short note on the Vaitālīya metre.

1. *Origin of the Vaitālīya and the Gūthā metres.*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatri and even feet of Jagati to which there can be traced the origin of the general Gāthā metres of the Jaina and the Buddhist Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Nirvṛkṭi in connection with them. These Gāthā metres consisted of 14 matras in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatri and the Jagati metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitālīya to Gūthā.*—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitālīya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatri and the Jagati having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitālīya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitālīya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-

NOTES

CHAPTER I.

The title of the book is दमवेआलिअ (Sk दशवेआलिअ). The traditional view explaining the term दमवेआलिअ is put forth by the निर्युक्ति in Gāthas 12-14 सामाहय-अणुम्मओ वण्णोउ विगयपोरि-सीएउ । निज्जुह किर सेज्जभवेण दसलिय तेण ॥ सेण व ज व पडुचा जत्तो जावन्ति जह य ते ठविया । सो ते च तओ ताणि य तहा य कमसो बहयव्व ॥ सेज्जभव गणधर जिणत्तिमादसणेण पटिवुद्ध । मणगपियरं दसलियस्स निज्जुहुगं वदे ॥ The story can be briefly given as follows —Vardhamāna, the last Tirthankara had his pupil सुचर्मा in charge of the सार्थि or Church. He had a pupil by name Jambu; Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church. He began to search one from among the householders. He thought of a Brahmana named सेज्जभव (Sk शत्र्यभव) as a suitable person to succeed him. He sent two of his pupils to सेज्जभव at Rajagṛha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जभव, and on being refused they should exclaim 'alas! Religious Truth is not known!' and walk away. The pupils did as they were instructed. सेज्जभव was set a-thinking and he approached his teacher and asked him about the Truth. The teacher said at first that the Vedas were the Truth. सेज्जभव thereupon drew out the sword and repeated the question. The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth. He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near

their Head, Prabhava. He questioned Prabhava about Religious Truth and Prabhava instructed him. सेज्जंमव became a monk and came to possess the knowledge of the Fourteen Pūrvas. The relatives of सेज्जंमव felt very much when the latter became a monk especially because he had no issue. They asked his wife whether she felt anything in the womb. She replied that she slightly (मृणम) felt the presence of a foetus. She was pregnant at the time and duly gave birth to a son who was named मृणम on account of the remark उवल्लक्खेमि मृणम (slightly I feel) made by his mother. When the boy became eight years old, he made queries of his mother about his father. On learning that his father had become a monk, the boy left his house to see his father whom he met in the city of Champā. The boy also became a monk. The father-monk by his spiritual vision came to know that the boy had only a life of six months in store, and hence, he extracted religious precepts from the Pūrvā books hurriedly, irrespective of the instructions regarding the proper time of study obtaining in the case of monks. As a consequence, the composition of सेज्जंमव came to be known as वैसलिक. As the number of chapters—excluding the two appendix chapters—is ten, the name given to the Sūtra is "Dasaveāliya-sutta" (Sk दसवैकालिक-सूत्र). The Nirukta calls the book by the name दसवैकालिक also. The book has 10 chapters—designated by the word अष्टमयण (Sk अष्टमयण). The Nirukta cites the following regarding the extraction of the matter of the book from the Pūrvā books—
 आयप्पवायपुब्बा निव्वूढा होइ धम्मपण्णत्ती । कम्मप्पवायपुब्बा पिडस्स उ एसणा
 तिविहा ॥ सत्तप्पवायपुब्बा निव्वूढा होइ वक्कसुत्ती उ । अवसेसा निव्वूढा नवमस्स उ
 तइयवत्थुओ ॥ विइओ विय आएसो गणिपिडयाओ दुबालत्तंगाओ । एय किं निव्वूढं
 मणमस्स अणुमहद्दाए ॥ निरुत्ति 16-18.

St. 1 The term 'dharma' is here defined and explained to be a collection of three things—abstinence from injury, self-restraint and austerities. The term अहिंसा (abstinence

from injury) refers to the general attitude of mercy to living beings known technically as प्राणप्रतिपातविरति or प्राणदया which forms the First Vow in Jainism. The term सयम (self-restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word सयम is equivalent to आश्रवद्वारोपरम. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धृ to support and it refers to those bodily and mental activities which save the soul from falling into bad conditions. cf. दुर्मतिप्रसूतान् जीवान्यस्माद्वारयते तत् । धर्मे चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृत ॥

St 2-3 रस आवहर (Sk. रस आपिबति) sucks the flower juice. The word धमण is explained as धाम्यन्ति तपम्यन्ति इति धमणा । It is defined as य सम सर्वभूतेषु वसेषु स्वाधारेषु च । तपयति शुद्धमा धमणौसौ प्रकीर्तित ॥ The word धमण occurs in Pāṇini (II-1-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prakrit verse refers to monks of five different sects cf. — निगघ-सक तावत् तेरय-आचीव पचहा सनणा. The word मुक्ता (Sk. मुक्ता) refers to such wandering monks as are absolutely free from परिग्रह or प्रिय which refers to the notion of possession—external as well as internal सतिसाहचो (Sk. सन्ति साधव or शान्ति-साधव) (1) those who are always monks (—) who are monks full of mental peace or perfection (सिद्धि) cf. निर्युक्ति सति विञ्चति ति य सति सिद्धि न साहेति निर्युक्ति 121 दाण (Sk. दानमस्तेषामे रता) Always given to accepting what is given (दान) what is clean (भक्त ; e. प्राहुर) and what is free from faults of begging (एषणा) in connection with searching (गवेयणा), receiving (ग्रहणेयणा) and use (परिभोगेयणा). The two stanzas signify that the monk is to go from house to house in high and low families and accept food in no way prepared or meant for

him just as bees move from flower to flower and suck the juice which is in no way meant for them. cf. तत्थ समण तस्सुत्ती परस्सउपरनिद्रियं विगयधम्मं । आहारं एसंति ओगाण साहणद्वाए ॥ णवरोडी-परिमुद्ध उग्गमउप्पायणेसणासुद्धं । छद्दणरक्खणद्वा अहिंसअणुपालणद्वाए ॥ for छद्दण—vide वेयण वेयावच्चे इरियद्वाए य संजमद्वाए । तह पाणवत्तियाए छट्ठं पुण धम्मचित्ताए ॥

St 4. वित्ति (Sk. वृत्ति) Alms, lit. maintenance, उवहम्मइ (Sk. उपहन्यते) 'हम्म' is the base of the passive of the root हन् The line means 'we shall get alms in such a way that none (i.e. no living organism, earth-body etc.) would be killed' अद्दागडेसु (Sk. यथाकृतेषु) prepared for themselves and their people by the householders रीयन्ते (Sk. रियन्ति or रिणन्ति) go, move to. The reading रीयन्ति appears grammatically better, although रीयन्ते appears to be the generally accepted one.

St 5. अणित्थिया (Sk. अनिधिताः) Unsettled or indefinite with respect to houses to be visited for begging, like the bees that have no settled gardens to visit बुद्धा (Sk. बुद्धा) Conversant with the religious truth. The stanza gives a general definition of the term 'monk' (साहु or समण) in the real sense of the word; cf. कार्यं वाय च मणं च इंदियाई च पंच दमयंति । धारंति दमवेरं संजमयन्ति क्खप्पाए य ॥ अं च तवे उज्जुत्ता तेणेसि साहुक्खल्लण पुण्ण । तो साहुणो सि अण्णइ साहुणो निगमणं वेयं ॥ निर्देक्ति 140, 141

CHAPTER II.

St 1. विसीयन्ते [Sk. विपीदन्] lit. drooping, getting loose; committing mistakes or faltering at every step संक्ख [Sk. समस्य] ignoble thought The particle नु is idiomatically used in the sense of censure cf. कथं नु स वैयाकरणो योपशब्दं प्रयुह्ते । or कथं नु स राजा यो न रक्षति ।

St 2-3 The two stanzas define the term चाई [Sk. त्यागी] which means भ्रमण or साधु. He is not a real त्यागी or भ्रमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his disposal; but, one, who abandons these things even when he could enjoy them, is a real Tyāgi

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name. सुबन्धु was a loyal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusāra on the throne poisoned the ears of Bindusāra against his minister Chānakya and fraudulently burnt him to death. Before his death, Chānakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects, if he did not so remain, he was to die. Subandhu tried the truth of the statement, and the man, whom he placed in charge, died. Subandhu, however, who cared for his life, remained indifferent and lived enjoying. Monks behaving like Subandhu : *those who do not enjoy only because they cannot afford to do so* are not real 'Tyāgins'; but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अच्छन्दा [Sk. अच्छन्दाः or अस्ववशा] not at one's disposal as opposed to सादीप [Sk. स्वाधीन] at one's disposal. The form अच्छन्दा is Nom pl. and qualifies ये (साधव) It is used in the literal sense अस्ववशा here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects.' The Nom. pl can be understood to be used for the Acc pl and the word अच्छन्द would then qualify the word पदार्थान् taken as understood, meaning अनात्मवशान् or अधियमानान् Stanza No 2

refers to such Śādhus in name as have taken the vow of monk for livelihood. Cf. "आत्रीविस्मामात्रनिमित्तगृहीतव्रतः, मोक्षकाम अपि धसंपत्तिनो नासेवन्ते, न ते त्यागिन उच्यन्ते" दशवैसाखिमृत्ति पिष्टिबुब्बइ [Sk. पृष्टिबुर्वन्ति] put at the back, throw away. The commentator Haribhadrāsūri reads विपिट्टिबुब्बइ as one word, explaining as follows—विपिट्टैः अनेकैः प्रकारैः शुभभावनादिभिः पृष्टतः करोति परित्यजति । वि can, however, be taken separately as अपि

St. 4. समाइ पेहाइ [समया प्रेक्षया] lit with the same eye or sight; looking alike at all objects. परिव्ययंतो—The word is Nom. sing. of परिव्ययन्त the pres part. of व्य् (व्रज्) with परि. It appears to be used for the Gen. sing. as all the commentators explain it. सिया [Sk. स्यात्] is many times used in the sense of कदाचित् (possibly, it may be). The words 'न सा महे...तीसे' allude to an old story of a merchant boy who abandoned his young wife and became a monk. The young monk openly proclaimed as taught by his preceptor 'न सा महे०' 'She is not mine, nor am I hers' but all along inwardly thought सां वि महे अहं पि तीसे. 'She is mine and I, too, am hers,' and felt very much for having abandoned her. As a consequence, he returned to his village and asked at the public well a woman—who in fact was his wife but whom he did not recognise—about his wife putting a question whether the daughter of so and so was living or not. If the answer was in the affirmative, he wanted to become a house-holder again. The woman recognised him and thought that if she gave the correct reply, he would abandon monkhood. Hence, she replied that the girl, he inquired about, was given to another. Thereupon he appreciated the remark of his preceptor ए सा महे० the truth of which was brought home to him. The stanza states that if a monk perchance were to think of love, he should contemplate upon the line "न सा महे०" and at once withdraw his mind from the woman he thought of.

St. 5 आयास्यती [Sk. आनास्य] Mortify the flesh by bodily austerities. चय मोक्षमन्त्रं [Sk. त्यज मोक्षमार्यं] Abandon delicatessen of the body. Many manuscripts read योगमन्त्रं. The word योगमन्त्र is frequently used in Prakrit and it is also explained in Prakṛta-prakāśa. In all, there are four alternative forms:—सोडमन्त्र, मोक्षमन्त्र, योगमन्त्र and योगमन्त्र कान्ते. Overcome desires and, at once misery is automatically overcome (कामिन्यं=कान्ते). रागद्वय [Sk. संशय] (1) worldly life (2) fight with emotions

St. 6-11. Stanzas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि. The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk. राजीमती, too, became a nun and started for the mountain शैल or Girnar where अरिष्टनेमि was gone. On her way, being drenched with rain, she waited in a cave where रघुनेमि, her husband's brother, who too was a monk, began to court her. She baffled his attempt by offering him a drink in which she spat in his presence. रघुनेमि did not accept the drink saying that she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि. For a detailed account see उत्तराध्यायन ch. XXII.

The passage in the उत्तराध्यायन might be an earlier one. The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Daśavalkyaśīla are identical with stanzas 41 to 44, 46 and 49 respectively of the Uttarādhyāyana. पशुर्दि appears to be used for पशुर्दिने or पशुर्दिवा. The stanza means that serpents belonging to the Agastya family would rather throw (पशुर्दि) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of

Gandhana family suck the poison from the wound inflicted by them. वन्तं [Sk. वान्त] vomited.

St 7. The wording धितु ते is used for the Sk. धिगस्तु ते *Fie upon you.* जसोकामी [यशस्वामिन्] is used here in the Vocative case—"desirous of fame". The commentators read the word जसोकामी also आवेत् [Sk. आपातु] The root पिब and पी are used in Prākṛit for the Sk. root प to drink. The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि. Although the match did not actually take place, राजीमती looked upon it as having taken place. She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk. Because, she as a wife, was abandoned by अरिष्टनेमि, looked upon by her as her husband on considerations stated above, she talks of her being vomited by अरिष्टनेमि. वन्तं [Sk. वान्त] vomited. The writer of the वृत्ति takes वन्तं equal to Sk. वान्त and understands a reference to the various enjoyments of domestic life which रथनेमि vomited or abandoned when he became a monk.

Sk. 8 भागरथस्य [Sk. भोगराजस्य] Jācobi has remarked in his note on उत्तराख्ययन XXII. 43 that भोग is a mistake for भोज. There was a country as well as a tribe by name भोज, and उग्रसेन, the father of राजीमती, might have been connected with it. The word भोग might have been written for भोज as the former was a very famous Kshatriya clan mentioned in Jain Literature and Scriptures, as one much honoured by ऋषभदेव हरिभद्रसूरि explains भोगराज as उग्रसेन. The writer of the वृत्ति takes the word भोजराज and explains it as उग्रसेन. अन्धग-वण्डिणी [Sk. अन्धरुग्णे] The commentator Haribhadra explains अन्धरुग्णि as another name of समुद्रविजय, the father of रथनेमि. अन्धरु and वृष्णि were brothers after whom the whole clan, formed of the descendents of both the brothers came to be known as अन्धरुग्णि; and समुद्रविजय belonged to this clan.

It is interesting to note that in the Hindu mythology अन्धकृष्णि is the name of the Yādava clan to which बलराम and कृष्ण belonged, while उपदेन was the name of the father of कंस and देवसी. मा कुले गन्धना होमो [Sk. मा (आवां एतन्प्रधानकुले) गन्धनौ (i. e. गन्धनसर्पसदृशौ) भूय] Let us not be गन्धन snakes in our noble families. Cf. "जह न सप्ततुष्ट होमो ति भगिचं होइ." Ms. स reads संयम, for संजम, throughout the passage.

St. 9. The words ताम्र ताम्र are to be understood after the word मारीचो. The stanza means—"If you fell in love with every woman you see, you will be without hold like the Hada tree shaken by the wind." The word हड or हट refers to an aquatic plant. The writer of the Vṛtti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in प्रज्ञापना I, and उत्तरा II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc.

St. 10. संजया [Sk. संयताया] Of the self-restrained nun. The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri.

St. 11. पुरिषोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रघुनेमि who, although he had a temptation, did not fall a victim to it.

CHAPTER III.

St. 1. Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विष्णुमान्)

from worldly matter, who are the protectors of the six groups of living beings (तायिण) and who are free from external possessions and internal emotions (निग्गयाण) The word तायि has been explained by हरिभद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणाङ्ग [Sk अनावरित or अनाचीर्ण] lit unpractised. For similar rules see आचाराग (II-1), सूत्रकृतान (I-9) and उत्तराध्ययन (I-I.)

St. 2 उद्देसिय [Sk. उद्देसिक] Food prepared by a layman for a particular monk. If a monk accepts such food, he commits the second of the sixteen Udgama faults. The writer of the Vṛtti remarks that उद्देसिक includes आचारमिक, also कीदयड [Sk. कीदृकृत] made by buying things for the monk (This refers to the eighth of the Udgama faults) शिष्याग [Sk. नित्यक] given as regular alms to a monk after inviting him अभिष्ट [Sk. अभिहत] brought from a distance for the monk. This is possibly the same as अच्युत the eleventh of the Udgama-dosās रात्रिभक्त [रात्रिभक्त] eating at night. This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows वाचन [Sk. वाचन] Fanning

St 3 सनिही [Sk. सनिवि] Storing up things for future use in cases of emergency for self or others गिहिमत्ते [Sk. गृहि-अमन] the pot of the householder. The commentators translate गिहिमत्त as गृहिमात्र रायपिण्डे किमिच्छे [Sk. रायपिण्डे किमिच्छक] The word रायपिण्ड means 'royal food' i. e. rich food किमिच्छक means food prepared according to the desire of the monk after asking him what he desires. It appears that रायपिण्ड and किमिच्छक are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूत्रि (आगमोदयसमिति edition) appears to take them together सवाहन. This line appears to be a line of the Upajāti metre सवाहन means shampooing. The Sanskrit word is सवाहन हरिभद्रमूर्ति, however, has given the Sk

word संशयन दन्तप्रहोणा [Sk दन्तप्रधान] the cleaning of teeth
 संपुच्छणं [Sk सप्रश्न] Query about a layman of a prohibited
 nature or query about self पर्येणा [Sk प्रत्येक] looking

St 4 अणय [Sk अणपद or अणपद] gambling by playing
 with counters (संरिक्त), or making remarks about politics
 नालीए [Sk नालिका] A special variety of playing with dice
 where the dice are cast on the ground through something
 like a tube The line अणयणालीए छतस्य य धारणद्वाए appears to
 be the line read generally by the Manuscripts, which
 sounds like a line of the Aryā metre धारणद्वाए [Sk.
 धारणायाय] The commentator हरिभद्र looks upon धारणद्वाए as
 archaic for धारणमनयाय He explains it as 'holding the
 umbrella for a sinful purpose' holding it when unrequired.
 The writer of the Vitti translates the word as धारणमनयाय,
 and explains it as 'holding the umbrella for a purpose'
 It is likely that there might have been the reading 'छतस्य य
 धारणं अणद्वाए' making the line a line of आयामीति तेषिच्छे [Sk
 चिन्तिता] Treatment of the disease पाणद्वा [Sk उपानदी] shoes on
 the feet-तमारभे च चोदणे [Sk समारम्भ उद्यति] Kindling of fire.

St 5 सेजायर [Sk सज्यावर] A layman who gives residence
 to the monk आसदी [Sk आसन्दी] A raised seat गिहतरनिसेजा
 [गृहान्तरनिवेश] (1) Sitting at a place other than one's own
 residence, (2) sitting at a place between two houses.
 उब्बहन [Sk उद्धर्तन] Rubbing so as to remove the dirt

St 6 वेयावडिय [Sk वेयावडिय] Service Doing any service
 to the householder, just as begging food for him, is prohi-
 bited. The word वेयावडिय occurs frequently and is explained
 by commentators as वेयावडिय in Sanskrit The word rather
 corresponds to Sk वेयावड्य or वेयावड्यता आजीवकसिद्धि [Sk.
 आजीवकसिद्धि] Maintaining oneself by following the occupa-
 tion of the caste or family तनानि [Sk तन्मविनमोचिन्त्य]
 Drinking that water which is heated (तन) no doubt, but
 which is not finished or accomplished in purity The

from worldly matter, who are the protectors of the six groups of living beings (तायिण), and who are free from external possessions and internal emotions (निग्गयाण) The word तायि has been explained by हरिभद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणाङ्ग [Sk अनाचरित or अनाचोर्ण] lit unpractised. For similar rules see आचारांग (II-1), सूत्रकृतांग (I-9) and उत्तराध्ययन (I-L)

St 2 उद्देसिय [Sk. उद्देशिक] Food prepared by a layman for a particular monk If a monk accepts such food, he commits the second of the sixteen Udgama faults. The writer of the Vṛtti remarks that उद्देशिक includes आयाकर्मिक also कीयगड [Sk कीतकृत] made by buying things for the monk (This refers to the eighth of the Udgama faults) गियाग [Sk नित्यक] given as regular alms to a monk after inviting him अभिहूड [Sk अभिहृत] brought from a distance for the monk This is possibly the same as अय्याहृत the eleventh of the Udgama-faults रादमत [रात्रिमत्] eating at night This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows वीयण [Sk वीजन] Fanning.

St 3 सनिही [Sk सन्निधि] Storing up things for future use, in cases of emergency for self or others गिहिमत [Sk गृहि अमन] the pot of the householder The commentators translate गिहिमत as गृहिमान रायपिण्डे किमिच्छए [Sk रात्रपिण्डे किमिच्छक] The word रायपिण्ड means 'royal food', i. e. rich food किमिच्छक means 'food prepared according to the desire of the monk after asking him what he desires' It appears that रायपिण्ड and किमिच्छक are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूरि (आगमोदयसमिति edition) appears to take them together सवाहण० This line appears to be a line of the Upajati metre सवाहण means shampooing The Sanskrit word is सवाहन हरिभद्रसूरि, however, has given the Sk

St 11 The behaviour of the monks is very briefly described here by a reference to its main features. पञ्चनव* (Sk पञ्चनवपरिहाता or हानपञ्चनव) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings' 'telling a lie,' etc The word in short refers to the Five Great Vows characterized by a complete abstinence from the five items—हिंसा मृतासन्, अदादान, मेथुन and परिग्रह तिगुता (Sk त्रिगुमा) characterized by the Three Guptis छद्म सवया [Sk पदसु सवता] Restrained towards the six groups of living organisms as described in the next chapter परनिग्रहणा [Sk परनिग्रहणा] Restraining the five senses धीरा courageous The commentator explains the word as धिया सन्ततीति धीरा उज्जुदामिणी [Sk ऋजुदर्शिन] Seeing the straight thing viz मोक्ष i. e. striving for Release

St 12 पश्चिगलीण [Sk प्रतिगलीण] Straying in their place of residence

St 13 परीसङ्गरिद्धता [Sk परिहृयिषुदन्ता or दान्तपरिहृयिषु] Who have checked down the enemies in the form of the twentytwo Parisaṅgas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyāyana Ch II

St 14 सन्तुष्टपरीण्डा [Sk संतुष्टप्रशङ्गयोग्य] All commentators translate the word परीण्डा as प्रववाधन् पहा would be a better reading although not found in the manuscripts पञ्चमेति [Sa प्रकमन्ति] Strive

water, in order to be-निर्तुत or परिणत i. e. drinkable must be absolutely boiling which is ascertained by noticing the bubbles thrice on the surface आउरस्सरण [Sk. आतुरस्सरण] Remembrance of previously eaten delicious things by a monk when oppressed (आतुर) with hunger. The commentators explain the word as आतुरशरणानि also, which means 'giving shelter to distressed persons'.

St. 7. This and the next two stanzas give a list of forbidden articles of food मूलए [Sk. मूलक] a white root used for vegetable purposes known by almost the same word in the vernaculars. सिद्धवेर [Sk. सद्धवेर] wet ginger. उच्छुखंडे अनिव्वुडे [Sk. इच्छुखण्ड अनिरुत] A piece of sugarcane that is not निर्तुत or परिणत i. e. which is not kept for a sufficiently long time so as to become fit for eating. The word अनिव्वुडे qualifies मूलए and सिद्धवेर also. सच्चित्त [Sk. सचित्त] possessed of living organisms आमके [Sk. आमक] raw.

St. 8 There are mentioned here the various kinds of salt, prohibited for the use of monks.

St. 9 There are described here the various treatments of the body prohibited for the monks. धूयण [Sk. धूयन] exposing one's garment to smoke so that it should dry up. The word is also explained to mean 'smoking' कथीकम्म [Sk. कस्तिर्कम्म] Application of oil for vacating the bowels, serving the purpose of the enema. The words वमन and विरेचन refer to emittants and purgatives respectively by the use of मदन fruit and myrobalan. अञ्जन [Sk. अञ्जन] refers to the use of collyrium and the like. मायामंग (Sk. मात्राभ्यङ्ग) anointing the limbs

St 10 ललुभूयविहारिणं [Sk. ललुभूयविहारिणं] moving as lightly and freely as the wind. The word ललुभूय literally means 'become lightened or light,' and hence 'wind' secondarily.

of the combined words आत्मनेन such as (1) by the long lived one or 'while living' (आयुष्मन्) or, (2) by one staying (near the preceptor) [Sk आश्रया] or (3) by the considerate one (आमृतता) in which case the word is to be read as आमुसनेन कामरूपे [Sk. कामरूपे] by one whose Gotra name is कामरूप सुअन्ताया [Sk. सुअन्ताया] well explained in the assembly of gods men and asuras. The word अस्मात् frequently occurs for अस्मात् in the Āgamas धम्मपद्दी [Sk. धम्मपद्दी] because it leads to the knowledge of religion. The Nom sing धम्मपद्दी is used here for the Abl sing धम्मपद्दी in the sense of हेतु or reason मेव मे अष्टादश [Sk. मेव मे अष्टादश] it is beneficial for me to read

चित्तममस्ताया (चित्तवती आस्ताया) is said to be possessed of mind or sensation. The word चित्तम in the neuter gender is archaic or the word might be चित्तम only with an additional nasal. The writer of the वृत्ति notice the reading चित्तममस्ताया and explains that पृथ्वी (the earth) possesses a subtle slight sensation of चित्तमाया स्थावचित्तमप्यं । पुनस्तथा [Sk. पृथग्गता] with several distinct living organisms. The word occurs at several places in the आचारङ्गसूत्र मयमगिष (Sk. मयमगिष) working of the destroyer fire sunshine wind salt etc. are mentioned as हन्ता or destroyers of life in connection with the earth of नियुक्ति— दन्त मयमगिविष मेहं स्तम्भारणोन्मादं ॥ अमरीता [Sk. अमरीता] having seed at the end such as कोरक and other plants. This and the subsequent words mention the variety of the vegetable kingdom.

अण्डया [Sk. अण्डया] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अनिरुद्धो पदिरुद्धो etc which refer to the various kinds of movements परमाहर्म्मिभ [Sk. परमार्हर्म्मिभ] desirous of happiness (परम) The lengthening of the last

ascetic has to follow specific rules of conduct for being a true ascetic, the rules had to be stated and their description is given in the third chapter. The specific rules of conduct generally refer to injury or हिंसा of living beings which has to be avoided very carefully by the monk. As, in order to follow a strict course of अहिंसा, a detailed knowledge of all living organisms is necessary, it is given in the present chapter which is named छज्जीवणिया [Sk. पद्जीवनिशाय]. The conception of life in matter, which we call dead matter to-day has been in fact found in India since very ancient time. The elements like earth, water etc. were stated to be possessed of a living presiding deity (देवता) in very ancient Sanskrit books. The question has been treated in a thoroughly penetrating manner in the Jain religious books where life principle is noticed in earth, water, air, fire and plants excepting such cases where it is done away with by the use of शस्त्र (weapon) such as some elements with respect to other elements. For details see आचारागसूत्र (Ch. I-1) and उत्तराध्ययनसूत्र. (Ch. 36) "Whatever grows or whatever promotes the growth of other things is living" appears to be the principle to determine the presence of life or otherwise in a thing. The word छज्जीवणिया is found in all manuscripts as the heading of the chapter and it is explained as पद्जीवनिशाय by the commentators. Perhaps the original word might have been छज्जीवणियाइया (Sk. पद्जीवनिशायिका) or छज्जीवणियाया (Sk. पद्जीवनिशया).

Section 1 आउसं archaic Voc. sing. of आउस corresponding to Sk. आयुष्मन्. Sometimes there is found the Nom. sing., or, the Voc. sing. ending in an Anuswāra in the Āgama literature especially in the case of such words as have got the corresponding Sk. word ending in अन्. See विज्ञं (विद्वान्); जयं (यतन् irregular for यतमानः). The commentators suggest that the words आउसं and तेण can be read together as one word, and they give various alternative explanations

They are mentioned quite similarly in the Buddhistic Philosophy—the word वेगमयी taking the place of वेगमय

Section 6. **उदुं भन्ते वपुः** Abstinence from taking food at night is here mentioned immediately after the Five Great Vows as of equal importance. It is called **स्मृपु वपुः** (Sk. वपुः) Some manuscripts call it even **महत्तम** [महात्म] just as the other five are called by that name **अमनं वा** [Sk. अमनं वा वानं वा गारिणं वा हारिणं वा] This fourfold division of foodstuffs occurs frequently in the Sūtra literature and refers, as the commentators explain it, to general eatables, drinkables, chewables and relishables respectively such as boiled rice, grape juice, dates and betel preparation. **असादिपट्टवापुः** [Sk. अस्नदितार्थवापुः] For the sake of his spiritual benefit.

Section 7. This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms. **सेतु** [Sk. सेतुः] a clod of earth. **सखरस्य** [Sk. सखरस्य] dusty, soiled with dust. **विनिर्देय** by a small stick. Some manuscripts read **कनिष्ठ** also. The word is entirely Prakrit. Haribhadrasari, however, gives the Sanskrit word **कनिष्ठ** and explains it as **दुर्दृष्ट** **मलमा** [Sk. दण्डमा] A small iron wire. **द्वय** [Sk. द्वय] Collection **आलिङ्ग्या** [Sk. आलिङ्ग्य, विनिर्देय, पट्टयेत्, भिन्नात्] Should scratch, carve, shake, or break.

Section 8 **श्लेष्म** [Sk. अकलयन्] frost, white dew. **हिम** Ice, snow. **महियं** [Sk. महिनी] mist **हरयं** hall-stone. **हान्तुम** The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc. The word occurs also in **कलपयन्** **सुजोदय** [Sk. सुजोदय] refers to rain-water. **उत्त** [Sk. अर्धे] Wet **न आनुमेया** [Sk. न आनुमेय, न संस्तुयेत्, न आपीडयेत्, न प्रपीडयेत्, न अहोदयेत्, न प्रहोदयेत्, न अत्रासेत्, न प्रत्रासेत्] Should neither touch nor clasp, neither press, nor twist, neither strike nor smash, neither heat nor burn.

vowel of परम is archaic तसमाञो [Sk. त्रसमाय.] The group known by the name 'trasa'. The word त्रस is derived from the root त्रस् to feel, to be nervous, and refers to such living organisms as have the capacity to feel. It appears that the term त्रस is here used for the last group, as opposed to the term स्यावर used for the first five groups. The तत्त्वार्थाधिगमसूत्र (II 13, 14) takes the earth and water organisms as well as vegetable kingdom as स्यावर and the rest viz तेजस्, वायु and beings possessed of two to five senses as त्रस.

दंड [Sk दण्ड] The word is to be understood in the general sense of amashing, beating or troubling. The order of the prophet is 'इच्छेसि...न समणुजाणेज्जा' prohibiting a monk from giving any sort of trouble to any living being himself or through others or by consenting to others' giving the trouble. Consequently, the monk is to make a solemn declaration before his preceptor in the words "जावज्जीवाए ..वोसिरामि" undertaking not to cause trouble to living beings by mind, by word or by body in any of the three ways mentioned above, viz. by himself, by others or by consent to others. He further declares that in case he errs, he would do the प्रतिक्रमण ceremony for it, would censure himself for it privately and publicly and would take himself away from it. This very thing is the First Great Vow, the solemn acceptance of which by the monk before his preceptor is described in the words that follow:-

पडमे भन्ते ..वेरमणं पाणाइवायं [Sk प्राणातिपात इन्द्रियातिपात] injury to any limbs or senses. The words अइवाइज्जा, अइवायाविज्जा and समणुजाणिज्जा should rather have been अइवाएमि, अइवायाएमि, and समणुजाणामि. The word समणुजाणामि, however, is found in many manuscripts at this place and the subsequent places, and consequently, it has been adopted in the text. The Five Great Vows mentioned here exactly correspond to the 'yamas' or self-restraints mentioned in the Yoga Philosophy. cf. "अहिंसासत्यास्तेयनम्रचर्यापरिमहा यमा" (पातञ्जलयोगसूत्र II-30).

ments (उपश्रम) of a monk. संजयामेव [संयत एव or गमनं एव] with self-restraint. The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas. पठितेद्वि [Sk. प्रतिलेख्य] having scrutinized or inspected.

St. 1 अजयं [Sk. अयतन् or अयतं] without striving i.e. without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom. sing. like विद्म etc. and gives a fairly good sense; it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिद्रमाणो etc. पाणभूयाद् [Sk. प्राणभूतानि]. पाण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk. भूत] refers to beings possessed of one sense होद् कटुयं फले [Sk. भयनि कटुकफले] gives a bitter or bad fruit.

St. 8 जय [Sk. यतन् or यतमानं] striving or careful. See note above on अजय.

St. 9 The stanza appears to give a nice summary of the teaching given above in the chapter. The Genitive case is used in the stanza for the Accusative case: सर्वभूतात्मयस्य [Sk. सर्वभूतात्मयस्य i. e. सर्वभूतात्मयस्य] Looking upon all beings as upon his own Self सिद्धिआयत्तस्य [Sk. सिद्धिआयत्तस्य] who has shut up all possible influx of Karma.

St. 10. The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above. (In stanzas 1 to 8) and summarized elegantly in Stanza 9. The metre of the Stanza appears to be Vantaliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, —) at the end of each foot. The only amendment necessary to be made for the sake of the metre is to insert a word like नु after कि and read कही as कदिह and नही as नादिह वादिह and नादिह [Sk. कश्चिन्नि and ज्ञस्यन्नि] are grammati-

The section refers to various forms of water and the possible injurious actions towards them.

Section 9. The section refers to various fire bodies and the possible injurious actions in their case. इंगाल [Sk. अंगार] Burning embers. मुम्भुर [Sk. मुम्भुर] hot ashes. अलाय [Sk. अलाय] Fire-brand उक्कं [Sk. उक्कं] Burning meteor. न उड्ढेजा [Sk. न उत्तिचेत्, न घट्टेत्, न उज्ज्वालेत्, न निर्वपेत्] should neither sprinkle water over, nor stir, neither kindle nor extinguish.

Section 10. The section refers to the wind bodies and possible injuries to them. सिण्ण [Sk. सिचयेन] The word सिञ्ज possibly stands here for सिचय or सिञ्जय meaning a garment or its end. Haribhadrasūri explains it as Chowrie. विदुयण and तालियंठ [Sk. विचयन and तालुन्त] both mean 'fan.' न फूमेजा [Sk. न फूत्तुयात्, न बीजयेत्.] Should neither blow nor fan.

Section 11. The section refers to the plant and herb group and the possible injuries to them. The word पद्द [Sk. प्रतिष्ठित] in the passage means 'placed upon,' and refers to things placed upon seeds, sprouts etc कोल is a Prākṛit word for the Sanskrit word पुण्ण the wood-insect. तुयट्ठ is a peculiar Prākṛit root often occurring in the old Sūtras which corresponds to [Sk. त्वत् + घृत्] and means 'turn from one side to another.'

Section 12. The section refers to living beings of two or more senses and the possible injurious actions to them. पट्टिमहंसि [Sk. पद्मप्रदे] in the begging bowl. The word occurs in this sense very frequently in the Āgama Literature. पायपुंठण [Sk. पादपुञ्जन] A sort of duster which the Jain monks take with them. गोच्छग A piece of cloth to clean pots etc उड्डय The word is a purely Prākṛit (देशी) word. The commentators explain it as स्थंडिल or altar. The passage, however, shows that it is one of the accompani-

his limbs with water. उज्जुमरं (Sk. कृजुमते) The Nom. is used for the Genitive The stanza पच्छा वि ते is not explained by हरिभद्रसूरि and some वृत्तिकारः in Sanskrit. Other वृत्तिकारः (see manuscript ख) have explained it. It might have been a later addition. The metre आर्यागीति which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same. न विराहिन्नासि [Sk. न विराधयेत्] should not injure. The Adhyayana gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them. cf. जले जीवा. स्थले जीवा आकाशे जीवमालिनि । जीवमालाकुले लोके वयं निभुरहिंसर ॥ This Adhyayana is also named आचार or धर्मप्रज्ञप्ति or चारित्रधर्म or चरण or धर्म cf. जीवाजीवाभिगमो आचारो चैव धम्मपण्णात्ती । ततो चरित्तधम्मो चरणे धम्मो अ एगहा (निर्युक्ति st 297)

CHAPTER V-1.

St 1. The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body. The preservation of body depends on food; consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter. Manuscript ख reads भिक्खु for भिक्ख which may be in a way a better reading, as the word भिक्खु furnishes the subject in the sentence and the adjectives असंमत्तो etc. can be connected with it असुच्छिअ [Sk. अमूर्च्छिन] Not greedy; not covetous.

St 2 गोअरमगओ [Sk. गोचरामगत] Engaged in or moving for alms which is the best course. The word अग्र is taken as an adjective to गोचर by the commentators.

cally correct and the latter is in fact the reading of some manuscript copies. छेय [Sk. छेक] clever, i. e. beneficial. The reading सेय [Sk. श्रेय.] is accepted by some Gujarāṭī and Sanskrit glosses

St. 11-25 These stanzas give in a beautiful manner the steps of the ladder of Spiritual Progress without entering into the technicalities of the annihilation of Karman, which form a characteristic feature of the खवगस्सेणि. The steps are 1 जीवाजीवज्ञान 2 जीवगति, 3 पुण्यपापवन्धमोक्षस्वरूप, 4 भोग-निर्वेद, 5 संयोगत्याग, 6 अनगारित्व, 7 संवरधर्मस्पर्श or चारित्रधर्म, 8 कर्म-रजोधूनन, 9 केवलज्ञानदर्शन, 10 लोकालोकज्ञान, 11 शैलेयप्रतिपत्ति, and 12 अखिलकर्मक्षय which is in fact the सिद्धि or Perfection. The word सज्जिततरवाहिर is not suitable for the metre although it is found in all manuscripts. Perhaps the original word was सज्जिततरवाहिरं or सज्जिततरवाहिरं. The word refers to the internal and external affections. Cf. com. क्रोधादि-द्विष्यादि-संदन्धमित्यर्थः । The word फासे may have been used for फासह or फासेजा (सृष्टाति or सृष्टेत्) अवोदिकलसंकटं [Sk. अवोधिगलपङ्कतम्] arisen out of the blot of false knowledge. The nasal after स is unnecessary. By लोम [Sk. लोक] there are to be taken the three worlds at the top of which is the सिद्धिलोक. The whole space outside these worlds is known as अलोक the endless void. सेलेसि [Sk. शैलेय] The perfectly motionless condition of the body while one is meditating.

St. 26-28. These stanzas are written in a different metre for the sake of variety at the end of the chapter. Stanzas 26 and 27 can be said to be varieties of Vaitāliya of 14 and 16 Mātrās for the odd and the even feet. They can be explained as Āryā also with slight modifications. St. 28 is clearly in आयंगीति metre. सुहसायग [Sk. सुखास्वादक] enamoured of pleasures; who has a taste for pleasures. सायाडलग [Sk. साताकुल] with mind perturbed with thoughts of pleasures उच्छोलेनाप्रधाविता (Sk. उत्तोलेनाप्रधाविता) washing.

of public women cause a disturbance to all the five Great Vows

St. 12 Both the readings सूत्रं गार्वि and सूर्यं गार्वि are not in accordance with the metre अनुष्टुप्. The reading सार्णे सूत्रं गार्वि presents an appearance of a foot of the Āryā metre. सूत्रा and सूत्रा stand respectively for सूत्रा and सूत्रिणा delivered recently सङ्गिम् [Sk. संदिग्धं] A place where children meet for playing

St 13 अशुभम् नावणम् [Sk. अनुनतो नावनतो] Neither high nor low, neither elated nor depressed. The remark refers both to the body and to the mind जहामाग [Sk यथामाग] with reference to the objects of sense

St 14 दक्षदक्ष [Sk द्रुतं द्रुतं] quickly. कुलं उच्चादचं [Sk. कुलं उच्चादचं] high and low families. The remark refers to families living in houses of decent and ugly appearance as well as to those which belong to people of high and low extract

St. 15 आलेख (Sk आलेख) Window; विण्णल door in a window. The word is a Desbi one. सधि Hole cut in a window. विनिश्चय (Sk विनिश्चयेत्) should observe with eagerness

St. 16 रहस्यारविन्द्याण (Sk रहस्यानि आरक्षिकाणां) The word रहस्या is used for the accusative plural and is connected with the preceding two words and the following one. The whole line means 'secret places of kings, merchants, and constables.'

St 17 पटिकुटुलं (Sk प्रतिकुटुलं) Impure or censurable houses such as those where death has recently occurred and hence, which are temporarily rendered impure or those belonging to washermen etc. which are permanently so मामर्कं (Sk मामर्कं) Where there exists the feeling of 'let not', 'let not'

St 3 जुगमायाए [Sk युग्मानया] to the extent of the distance of one युग or yoke of the cart

St 4 ओवाय [Sk अवपात] pit, ditch विसम [Sk विषम] Uneven place विजल mud The commentator explains the word as विजल, a place at which water is slightly dried up सक्रम [Sk सक्रम] a bridge परक्रम [Sk परक्रम] another way which is round about and distant

St 6 सद् अनेण मग्गेण [Sk सति अयस्मिन्मार्गे] when there is another road available The Instrumental is used for the Locative The words अनेण मग्गेण might have perhaps been अग्गे ण मग्गे ण originally अय [Sk यतन् irregular for यतमान or यतं used as an adverb] carefully scrutinizingly

St 7 छारिय [Sk क्षारिकं] Salty, saline

St 8 तिरिच्छसपाद्मेसु [Sk तिर्यक्सपादिमेषु] when there is an onrush of lower creatures like locusts etc

St 9 वेससामत्त [Sk वेससामत्त] The locality of public women वभवेरवसाणञ्ज [Sk ब्रह्मचर्यवसानञ्ज or ब्रह्मचर्यावसानञ्ज]. Some manuscripts follow the reading वभवेरवसाणञ्ज which is explained by the commentators in the same way as the reading वभवेरवसाणञ्ज हरिभद्रसूत्रि explains the word in the first way —bringing celibacy under its clutches. The other explanation ब्रह्मचर्यावसानञ्ज (putting an end to celibacy) is proposed by the writer of one Vṛtti विसुत्तिआ [Sk विद्योत्तसिका] opposite tendency of the mind by a remembrance of the past pleasures

St 10 अणायण [Sk अनायतन] Bad locality The regular Prākṛit word is possibly अणाययण or अणायवण which is read as अणायण for the sake of metre here ससग्गी [Sk ससग्गी Fem form standing for the Masc form ससग्ग] by the contact thereof वयाण पीडा [Sk वज्रज पीडा] The commentator हरिभद्रसूत्रि gives the way in which movements in the precincts

St 22 विउद्धितान व (Sk व्यूढ वा) after driving away or setting aside

St 26 दगमद्विषयायाणे (Sk उदरमृत्तिराऽऽदानान्) The word दयाण is used here in the sense of 'road' (मार्ग)

St 27 कपिअ (Sk कल्पित) The words कपिअ and अकपिअ are used in the sense of 'acceptable' and 'unacceptable' respectively

St 28 परिसादिअ (Sk परिसादयेत्) Would abandon, would throw on the ground दितिय (Sk दत्ती) The lady who offers. The feminine form दितिय is used as, generally the person offering alms to the monk is a woman

St. 30 साहु (Sk सदृत्) collecting together पाट्टियाणि (Sk पट्टयित्वा) After shaking The forms साहु निविवाविता, पट्टियाणि, सपट्टयित्वा, ओगाहत्ता and चल्हत्ता are all gerund forms पट्टियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Āryā metres The Locative case in the words उदडे etc is used in the sense of विषये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty or muddy हरियाळ (Sk हृदिताळ) मनोसिल (Sk मनसिल), हिगुल्ल (Sk हिगुल्लक) नेहअ (Sk नेहिक), वण्णिअ (Sk वर्णिता), सेटिय (Sk सेटिका) and सोरट्टिय (Sk सोरट्टिका) are various kinds of earth अससट्ट and संसट्ट refer respectively to hands which are clean and which are unclean being besmeared with condiments and the like The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent बालेन प्रसवकालेन युक्ती मास कालमास, तद्वती If such a woman takes the trouble of stand-

in the mind of the owner The word refers to houses of persons who desire that no mendicant should enter their houses Cf. the remark in the foot-note of a वृत्ति "मम गृहे कश्चिन्ना गच्छतु इति यत्र गृहपतिर्वक्ति तन्नामस्मृ". वियत्त The word is a Deshi one occurring frequently in the Sūtra Literature meaning 'cheerful' (प्रीतिरु); Cf. औपपातिसूत्र The monk is to avoid such families as are specially delighted at the arrival of monks as well as families which are annoyed at it.

St. 18 साणीपकारपिहितं (Sk. शणीपकारपिहितं) screened by a curtain of hemp or camble etc. अवपयुरे (Sk. अपावृणुयात्) अवपुर् or अवपुर् appears to be a Deshi root in the sense of 'opening'. The words अव्यु and अवंगुय are frequently seen in the sense of 'opened' Cf. अवंगुयदुवारे (राजप्रधीयसूत्र, also औपपातिसूत्र), पणोहेवा (Sk. प्रणोदयेत्) should open The root प्रयुत्त or पणोत्त is used in Pāṛkṛit in the sense of pushing or opening, corresponding to the Sanskrit root प्र+वृद्. ओगद्द or उगद्द (Sk. अवप्रह) Permitted shelter or residence The word is frequently used in this sense in the old Jain Sūtras. The word has, besides this, several other senses such as 'pot', 'sensual knowledge', 'determinate knowledge', 'obtainment', 'an acceptable thing'. अजाद्द (Sk. अयाचित्वा) without seeking The regular gerund form is जाद्दत्ता, which appears to be read as जाद्दत्ता for the sake of metre and the form जाद्दत्ता is obtained from it by the omission of the consonant त्; or जाद्दत्ता can be taken as the gerund form and the lengthening of the vowel अ can be said to be archaic.

St 19. Cf. "पुब्बमेव साहुण्ण सण्णानादोवयोगं काळण गोअरे पविसिअब्बं आयचिरादण" (हरिभद्रसूत्रे टीका) For details see ओपनिर्मुक्ति

St 20. हमस Dark. The word is used in an adjectival sense कुट्टम (Sk. कोष्ठक) room, apartment.

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc.

St. 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms. उत्स्रक्ष्या (Sk. उत्स्रक्ष्य) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओसाक्ष्या (Sk. अवक्ष्य) after taking out the fuel. उज्जालिष्या (Sk. उज्ज्वात्य) after kindling the fire पञ्जालिष्या (Sk. प्रज्वात्य) after making the fire ablaze, निष्काक्ष्या (Sk. निर्वाप्य) after putting out the fire उस्तिक्ष्या निस्तिक्ष्या (Sk. उत्तिक्ष्य निपिष्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिष्या or ओवत्तिष्या (Sk. अपवर्त्य) after putting aside the pot full of boiling liquid ओवत्तिष्या (Sk. अवतार्य) after taking down (the pot) from the hearth

Sk 65-69. संस्मृणाए (Sk. सक्रमापयं) For the sake of crossing (the particular watery or muddy tract.) The words लैस्तेणि (Sk. लि-श्रेणि), पल्लव (Sk. पल्लव) and पीठ (Sk. पीठ) refer respectively to a small ladder, a plank, and a footstool used for ascending a garret, or a floor. कौलं is to be connected with उत्सृज्य The reference is to getting upon a terrace or so (प्रसाद), by stepping upon a loop or a hook or a peg (कील). जगन्ति (Sk. जगन्ति) living organisms. All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St. 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables. पल्लव (Sk. प्रलम्ब) any fruit hanging from the stem. सप्तिर Vegetable of leaves. तुंवाण (Sk. तुंवाक) A gourd-like fruit. The commentator explains the word differently citing the senses—(1) wet Tulaśī plant and (2) tendons inside the stalk of the tree. सिंगवेर (Sk. रुद्रिगेर) Wet ginger. सक्कुलि (Sk. शक्कुलि) A preparation of fried sesamum and sugar. पाणित्य (Sk. पाणित्य)

ing up or sitting down for giving alms, the food becomes unacceptable.

St. 42-43. The refusal of food from a woman who gets up to give alms putting aside her sucking child which begins to cry is quite consonant with the rules given above. The commentator refers to a practice traditionally obtaining among monks in this connection: A monk, moving in a group or गच्छ, is less strict than one who moves alone. The former accepts the alms provided the child removed from the lap does not cry, while the latter does not accept the alms although the child does not cry.

St. 45-46 The stanzas refer to food kept in a pot covered by a pitcher, or a slab of stone, or a plank, as also in a pot soldered with lac and the like. If the cover is removed for the purpose of giving food to the monk, the food becomes unacceptable.

St. 47-54. The four kinds of edible articles given here are frequently mentioned in the Sūtra Literature. अशन refers to ordinary eatable articles like bread etc. पानक refers to drinks खादिम refers to special delicious articles, while स्वादिम refers to articles of taste. Such articles are unacceptable if it be known that they are prepared for, gifting away, or for merit, or for mendicants or for monks

St. 55 उद्देसिअ (Sk. औद्देशिक) prepared purposely for the monk. कीमगड (Sk. कीतकृत) purchased; prepared after purchasing (the article) for a monk. पूर्वकर्म (Sk. पूर्वकर्म) polluted by fault of पूर्वकर्म, पद्धारकर्म etc. आहूत (Sk. आहूत) brought purposely from a distance by the householder. अज्जोयर (Sk. अज्यवपूरक) Supplemented for the sake of the monk by mixing water or milk. पामिच्च (Sk. प्रामित्य) brought on credit for the monk. मीसिजाय (Sk. मिश्रजात) mixed with other impure articles. All such articles are unacceptable.

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc

St 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उस्ताकिया (Sk उत्प्लव्य) after putting in the fuel ins de the hearth so as to keep up the fire while she is away for serving the alms ओस्ताकिया (Sk अवप्लव्य) after taking out the fuel उज्वालिआ (Sk उज्ज्वात्य) after kindling the fire पज्वालिआ (Sk प्रज्वात्य) after making the fire ablaze निव्वाविया (Sk निव्वाव्य) after putting out the fire उस्तिविया निस्तिविया (Sk उस्तिव्य निदिव्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उवत्तिया or ओवत्तिया (Sk अपतत्य) after putting aside the pot full of boiling liquid ओवार्तिया (Sk अवतत्य) after taking down (the pot) from the hearth

Sk 65-69 सफमद्वाए (Sk सक्रमादीय) For the sake of crossing (the particular watery or muddy tract) The words निस्तानि (Sk नि श्रेणि) फल (Sk फल) and पीठ (Sk पीठ) refer respectively to a small ladder a plank and a footstool used for ascending a garret or a floor कील is to be connected with उत्तराय The reference is to getting upon a terrace or so (शखद) by stepping upon a loop or a hook or a pag (कील) जग (Sk जगति) living organisms. All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables पल्ल (Sk. प्रलम्ब) any fruit hanging from the stem सखिर Vegetable of leaves तुयाग (Sk. तुवाक) A gourd like fruit. The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree खिखेर (Sk. रुद्धिगेर) Wet ginger सखुलि (Sk, खकुलि) A preparation of fried sesamum and sugar पाणिय (Sk पाणि)

Treacle. *पुष्य* A Deshi word in the sense of sweet eatable balls.

St. 73-74 It appears rather strange that in these verses there is prohibited for a monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Sūtras did not have any objection to eating flesh and fish which were given to them by the householders? The commentator, Haribhadrasūri notices the difficulty and remarks that the monks in times of famine etc. had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words पुद्गल and अनिमिष as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles mentioned in the two stanzas is the presence of a large percentage of hard matter which is not edible.

St. 75-81 These stanzas refer to prohibited drinks. उच्चादय (Sk. उच्चावह) Very costly as well as very meagre. बारधोवन [वारकधावन] Water after washing the pot of brown sugar and the like मसैह्न (Sk. संसेक्ष्य) Water after washing flour, or, water mixed with flour. The Sanskrit equivalent संसेदज given by the commentator is not satisfactory although the explanation पिष्टोदह्नादि is quite correct. दहादि (Sk. देहि) The root दह is used in the sense of 'giving' in Prākṛit. जयं Nom. singular; or used as an adverb. (see note above p. 31)

St. 82-86 These stanzas describe the place where the monk should eat the alms. The monk should find out a clean spot, should gently put aside by hand, bones, thorns, grass or pebbles, and then begin eating the food.

St. 87-96 These stanzas describe the way in which a monk should eat the alms when he chooses to do so at his residence (शिखा). उद्गुह्य (Sk. उद्गृह्य) the spot इक्षिवादिना (Sk.

ईर्यपदिना) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by the recital of Āgama passages like " इच्छामि पटिक्कमिउं इरियाय-दियाए " etc. आमोएत्तणं (Sk. आमोय) After recounting over the sins of omission and commission (अतिचार) in connection with movements and eating. आलोए (Sk. आलोचयेत्) Should relate before the preceptor. साहू (Sk. साधनः) The word is a subject to कुञ्जा. विभ्रतेज with an affectionate heart अपरिमादित्वं (Sk. अपरिमादितम्) without a violent act such as throwing the food away by hand or spitting it out.

St. 97-100. Stanza 97 is put in a different metre possibly for the sake of change. These stanzas state that the monk should eat ungrudgingly food of any taste thinking that he is eating honey or ghee as it were, not transferring it even from one jaw to another. The words तिक्त (Sk. तिक्तक) and कटुभ (Sk. कटुह) respectively mean 'bitter' and pungent.' In Gujarati and Marathi, the words have quite the opposite senses. In Hindi the senses are similar to those obtaining in Sanskrit and Prākṛit. अमृत्य पत्तं (Sk. अमृत्यप) प्रयुक्तं) Useful for i. e. conducive to Moksha. सुभ (Sk. सुविन) dressed with condiments. मनुज्ज्वलभोजनं (Sk. मनुज्ज्वलभोजनं) Food made up of jujube powder and ordinary beans. मुहाल्ल (Sk. मुहाल्ल) Obtained without doing any service like story-telling or predicting the future. मुहाजीवी (Sk. मुहाजीवी) maintaining oneself without doing any service. मुहादाई (Sk. मुहादाई) Giving without getting anything in return. An interesting story is given here of a Vaiṣṇava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him. Once, the horse of the householder was stolen. The ascetic found it in the early morning near the river where he had been to bathe. On returning home, the ascetic said that he had left his garment on the bank of the river. The householder sent his servant to fetch it. The servant gave

the news about the horse. The householder at once saw that it was the ascetic who played a trick in saying that he had forgotten his garment on the bank and forthwith bade farewell to him, saying that he no longer wanted to give him anything as he had got the information of the horse from him.

CHAPTER V-2.

St. 1 पडिगह [Sk. पटद्ग्रह] Utensil. संलिहत्ता [Sk. संलिह्य] after cleaning. लेवमायाए [Sk. लेवमात्रया] upto the layer of food. The writer of the gloss explains लेवमायाए as लेव आदाय (अपनीव्य) The idea, although not clearly expressed, appears to be that the monk should eat everything of good or bad smell having cleaned the pot upto the last layer of the food.

St. 2-13 अयावयद्वा (Sk. अयावदर्थे) not upto his hearts' content. जइ तेण न संसरे (Sk. यदि तेन न संस्तरे) If he is not able to sustain thereby. कारणमुप्पणे (कारणे उत्पन्ने) When the occasion comes i. e. when he feels hungry. अकाले वरसांमिस्सु This stanza enumerates the various remarks which are made by the people regarding a monk who begs at an improper time. सइ काले (Sk. सति काले or स्मृतिमाले) When it is the proper time of begging; or when the monk is remembered by the householders. तउज्जुअं (Sk. तदुज्जुअं) Straight on in front of them. किविण (Sk. कृपण) A miserable fellow. वणीमग (Sk. वनीमरु or वनीयक) A beggar. अपिचित्थं (Sk. अप्रीतिरं) some unpleasant thought e. g. this monk does not know manners or ways of the people.

St. 14-17 मणदन्तिआ (Sk. मणिम) the flower of Mālā or Mogarā. The word appears to be a Deshi word perhaps corresponding to Sanskrit मृगदन्तिम. The creeper is named मृगदन्तिम possibly because its buds appear quite similar to the teeth of the deer.

St. 18-24. These stanzas mention various roots, bulbs, stems, fruits etc. which are prohibited when they are raw,

or fresh सालुअ (Sk. सालुअ) the bulbous root of the lotus. पित्रलिया (Sk. पित्रलिया) the bulbous root of Palāśa (Mar. पझ, Guj. साखरो). सासवणालिआ (Sk. मर्षणालिआ) the mustard blossoms. अनिर्वुड (Sk. अनिर्वुड) Not quite ripe, hence possessed of living organisms. The Sanskrit word मचित is frequently mentioned as an explanation of the word अनिर्वुड. छिनादि The word is a Deshl one meaning a pod of ground nuts and the like. Such a pod is prohibited when it is fresh or fried only once. फोल जुजेबे अनुसिन (Sk. अनुस्तिन्न un-boiled. रामवणालिआ, तिलपण्डग, and नीम are fruits of trees respectively known as कासवणालिआ or भीष्णी (the silk cotton tree सावरी), तिलपेटी and निम्ब पियड (Sk. विहृत) cold water which is not boiled तत्तानिर्वुड (Sk. तत्तानिर्वुड) boiled but not sufficiently done so, which requires bubbles to be seen at least thrice. तिलपिड (Sk. तिलपिड) bread containing sesamum. पुहपिण्णम (Sk. पुतिपिण्णम) rough or ordinary oil cake कवित्य (Sk. कवित्य) wood apple. माउलि (Sk. माउलि) citron fruit मूलग and मूलगतिम respectively mean the मूलक vegetable leaves and the मूलक vegetable root फलमधुणि powder of jujube and other fruits. The word मंथु (derived from the Sk. root मथ्) means powder. विहेलग (Sk. विभीतक) Mar. वेहेडा Guj. वेहेडा. पियाड (Sk. पियाड) a kind of fruit. All these fruits are prohibited when they are raw.

Sū. 25-31 समुयाण (Sk. समुदान) is used in the Sūtra Literature in the sense of alms or begging ऊनड (उत्तुत) High, noble मायणे (Sk. मात्राण) Knowing the quantity of food to be taken एसणारए (Sk. एणारत) Taking care of begging alms. The word एसणा is used in the sense of 'pure alms', 'faultless begging of alms' as well as 'movement for alms' इच्छा stands for the instrumental form इच्छए with desire, at his free will. न से कुपे (Sk. न अत्य or तस्य कुपेत्) should not be angry with him. मा मेयं दादयं (Sk. मा मे इदं दर्शितं सद इत्वा स्वयं (आचार्य-) आदयन्) Let the preceptor would take it for himself if it were shown to him

St. 32-35 अत्तद्वागुदओ (Sk. आत्मार्थगुरुः) The word is taken as one word by the commentator in the sense 'one looking upon his preceptor as selfish' i. e. 'thinking the preceptor to be selfish.' आत्मार्थः (selfish) गुरुः यस्य. The word may also mean 'having great self-interest' or 'greatly selfish' आययद्वी (Sk. आयताया) Seeking the lofty thing viz. Mokṣa. रद्धवित्ती (Sk. रद्धवृत्ति) Staying on coarse things or food. The commentator takes रद्ध (Sk. रद्ध) 'hard' in the sense of संयमः 'self-restraint' which is hard to practise. पूजयद्वा (Sk. पूजनार्थः) desiring to be worshipped or honoured.

St. 36-41. ससक्खं (ससाक्ष्यं) lit when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks, and hence the word implies that intoxicating drinks are always prohibited. सरक्खं (Sk. सरक्षन्) protecting. This is an instance of the Anusvāra substitution for the final which is found in the Sūtra Literature in the case of Sanskrit words ending in न् in the Nominative Singular Masculine. Does the prohibition of intoxicating drinks imply that such drinks were taken by the laymen without any objection and by the Sādhus in cases of emergency only? पियए (Sk. पिबेत्) The Sanskrit has पिब of the root पा to drink is changed into पिब, then पिअ, and then पिय of which पियए is Potential 3rd. per. sing The reading पिया may well correspond to Sanskrit. पीयात् दोसाई (Sk. दोषान्) faults, sins. The word is used in the neuter gender sometimes in Prākṛit नियडि (Sk. निवृत्ति) Deceit. सुडिया (Sk. शौण्डिग) extreme liking, addiction. मायामोसं (Sk. मायामृपावादी) deception and falsehood.

St. 42-44 पणीय (Sk. प्रणीत) Rich, well prepared. The commentator Haribhadrāsūri explains it by the Sanskrit word स्निग्ध oily, rich in oil मज्जं free from drinking and carelessness अदुक्कमो (Sk. अत्युत्कर्षः) transcending or going beyond egotism; free from the conceit that he is a great monk etc. अगुणानं च The word च goes against metre

and may be left out आराधेद सारं This is metrically a defective foot and can only be defended by supposing that आराधेद stands for Sk आराधयति (Prak. आराधद primarily)

St. 46-49 सद्गणे. The word गेण (Sk. स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator. देवकिन्वियम् (Sk. देवकिन्वियम्) a kind of कर्म or भावना which becomes the cause of birth as a lower god. The usually used word is देवकिन्वियिवा, the word देवकिन्वियम् being frequently used in the sense of lower gods. Cf उग्रवर्मा देवकिन्विये in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods. चक्षुर्ना (Sk. चक्षुः) Dropping down to the lower world viz earth. एतन्मूर्खता (Sk. एतन्मूर्खता) Dumbness of a ram. The idea is—he is born as a man, but he becomes dumb like a ram अनुमाययि (Sk. अनुमाययति) Even slight.

St. 50 The change of metre is a fitting one here as the stanza is the last one of the chapter. The metre is an archaic one of the वैताल्य type found in the old Sūtras. Every foot has here 4 parts—three parts of 5, 5, and 4 Mātras each and the fourth part consisting of one long letter; each of the three parts has at its end a determinant made up of a short and a long letter (—). The scheme, in short, is (—, —, —, —) For purposes of metre भिक्षो is to be read as भिषण; बुद्धाण, similarly, is to be read as बुध्माण भिक्षोयस्सोहि (Sk भिक्षोयस्सोहि) Purity in begging the alms characterized by avoiding faults of आध्यात्म, उद्गमदीप etc. For the various faults of भिक्षा-विदे उग्रवर्मा (Ch. I and 24) त्रिबलजगुणव (Sk त्रिबलजगुणवन्) Possessed of the merit viz rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of संयम or self-restraint

CHAPTER VI.

St. 1-4 गणि (Sk. गणितं) Standing at the head of a Gana or collection of monks; the head or the Ācārya of the Jaina Church. रायाणो The references to king's ministers, Brāhmanas (माहणा), and Kshatriyas show that there were followers of the Jain Faith in all the Four Castes of India. निरुभ (Sk. निरुद्ध) Steady, unagitated धम्मत्वसामाणं (Sk. धर्मार्थकामानां) Desirous of (काम) obtaining the fruit or purpose (अर्थ) of religious pursuits which is Absolution; धर्मस्य अर्थे प्रयोजनस्य मोक्षः तन्कामानाम् Curiously enough the word apparently mentions the three aims and ends of life—धर्म, अर्थ and काम—although the meaning here is quite different, referring, as it does, to Moksha alone which is the fourth end of life. दुरहित्य (Sk. दुरधिष्ठित) Difficult to be resorted to by ordinary persons. The word दुरहित्य is a peculiar word in the Jain Sūtras in the sense of 'difficult to be practised'; cf. आचारसूत्र (L) धर्म Religion is of two kinds in the first place—गृहस्थधर्म and अन्गाधर्म; the former is further characterized by 12 items, while the latter is characterized by 10 items; see निर्युक्ति, St 246-248

St. 5. न अन्यत्र (Sk. न अन्यत्र) Nowhere else. There is the reference to the other systems of religion and philosophy such as the Sāṅkhya and others. The derivation (न अन्यत्र) suggests a double negative in the word, while, in fact there is only one negative in sense. The word might have been perhaps taken from some Deshi dialect. The wording न अन्यत्र occurs very frequently in the Āgama Literature, in the sense of 'except', 'without'. विउल्लसमान (Sk. विपुलस्थान-भागिन) of the monk following Samyama or self-restraint. (विपुलस्थान) lit 'the cause of the Most Extensive thing or the sublime thing viz. मोक्ष'

St. 6 सुग (Sk. शुद्ध) monks physically and mentally weak, वियत्त (Sk. व्यक्त) monks who are strong physically

and mentally बहिः (Sk व्याधित) diseased अरुणकुण्डिना (Sk अरुणकुण्डिना) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirely all the various Gunas (i.e. qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy. These Gunas are 18 as mentioned in the next stanza

St 7 जादं बालोवज्जद (Sk यानि बालोवज्जयति) lit, 'which a weak man breaketh' or 'in connection with which the weak man commits mistakes'

St 8 वयच्छक This stanza occurs in the Nirukti and is not commented upon by Haribhadrasuri. It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं नियुक्तिगता' is put after the stanza. As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here. The stanza mentions the 18 places or points which have to be taken care of by the monk. They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc., avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza.

St 10 मरिजिडं (Sk मर्तुं) The form is rather obscure as there is no root like मरिज् मरिज् is the base for the passive, but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिडं, मरेडं (Sk मर्तुं to die) मरिजिडं may have been peculiarly used in Prakrit to convey the passive sense 'to be killed.'

St 13-16 उगद्वेनि (Sk अवप्रद) At the place of residence अगद्वेना probably stands for अगद्वेना (अगद्वेना) without begging, the lengthening of the vowel being due to its

being at the end of the line. भेदाययणवज्जिणो (Sk. भेदायतनवर्जिन)
Taking care not to violate the rules of good conduct

St 18-22 These stanzas explain the complete abstinence from property or possession. सिया (Sk. स्यात् meaning कदाचित्) at some time. परिहरन्ति (Sk. परिहारयन्ति) use, put on. The Prākṛit form परिहरन्ति appears to be based upon the Sanskrit form परिहरन्ति मुच्छा (Sk. मूर्च्छा) attachment, addiction. उवाहिणा (Sk. उपधिना) by garment or pot which is looked upon as iastrument or साधन for समय The word युक्ता or उपयुक्ता is to be understood to be connected with उपधिना संरक्षणपरिगहे (Sk. संरक्षणपरिगहे) Even though they have property which is only meant for the preservation of living beings.

St 23-24 लज्जासमा attended with समय; not inconsistent with संयम. The word लज्जा is very frequently found used in the sence of संयम in the Sūtra Literature. एकभत्तं (Sk. एवभक्तं) (1) Single, (2) not producing any bondage; vide हरिभद्रसूरी's remark-एकं-द्रव्यत एकसंख्यातुगतं, कर्मबन्धाभावात् अद्वितीय भावत एकम् ॥ रात्रौ (Sk. रात्रौ) by night This is one of the several instances where the Prākṛit form is not derived from the Prākṛit base, but it is derived directly from the Sanskrit form Instances of this 'Sanskritism' are found in large numbers in the earlier Sūtras like the Ācārāṅga and the Sūtrakṛtāṅga

St. 25 उदउल्लं बीयससक्तं (Sk. उदकारं बीजससक्त) Wet with water and mixed with seeds These words qualify भोजन or food taken as understood according to Haribhadrāsūri. It is possible to take these words as forms of Acc. Sing fem. to qualify मही which is used for the Loc. Sing मत्स्य as the commentator says विवज्जिजा (Sk. विवर्जयेत्) May avoid; may leave aside.

St 27-46 These stanzas refer to abstinence from injury to living organisms. तिविदेण वरणजोगेण (Sk. त्रिविधेन वरणयोगेन)

in all three ways—injuring them oneself, causing injury through others or allowing injury to be done by others. चक्षुः (Sk. चाक्षुष) visible. जायतेयं (Sk. जाततेजसं) lustrous. पावकं (Sk. पावकं) Fire. The commentator explains the word as पावक Sinful; in this case the word जायतेयं may be supposed to have originally been read as जायवेयं (Sk. जातवेदसं). The epithets in the next line—a very sharp, unassailable weapon piercing from all sides—can justify the use of the word पावक 'sinful,' as qualifying fire. अन्यतरं सत्यं (Sk. अन्यतर-च्छत्रं) explained as सर्वतोधारशस्त्रं by हरिभद्रसूरि a weapon assailing from all sides as seen from the stanza that follows. अणुदिशं (Sk. अणुदिशु) in the four sub-quarters, the Genitive stands here for the Locative; there can be taken the Accusative also, the vowel at the end of अणुदिशं being lengthened for metrical purposes. आघातो (Sk. आपात) stroke, destruction. पर्देवस्यावद्वा (Sk. प्रदीपप्रतापार्थं) For purposes of light and heat. वीयावेज्ज न वा परं (Sk. वीजजितुं न वा परं) Nor do they desire to ask others to fan. न ते वायं (Sk. न ते वातमुदीरयन्ति) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St. 47-53 There are given above twelve out of the eighteen items which refer to the मूलगुण (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तगुण (subordinate merits) अनुजाई (Sk. अमोक्ष्यानि) disallowed. The vowel अ is omitted for purposes of metre. अकल्पितं (Sk. अकल्पित) Unfit for use. There are given by Haribhadrāsūri two kinds of अकल्प, (unfitness) cf. ते च अकल्पादयः पङ्क्तगुणाः । तत्राकल्पो द्विविधः—शिक्षकस्यापनाकल्पः, अकल्पस्यापनाकल्पः । तत्र शिक्षकस्यापनाकल्पः अतधीर्नाशङ्कनिर्मुक्त्यादिना स्थानीतमाहारादि न कल्पते इति । उक्तं च—अणहीना खलु जेणं पिंडेणमेज्जवत्थपा-एसा । तेणाणियाणि जतिणो कप्पति न पिंडमाईणि । उडवदंमि न अणला वासावासे उ-देवि णो सेहा । दिक्खित्तज्जंती पयं ठक्काक्खो इमो होइ । असम्पत्थापनाकल्पमाह-जाई चत्तारि॥ नियाग (Sk. नित्यक) given regularly; reserved daily for a monk cf. Com. नित्यमामन्त्रितं पिंडम् ममायंति like, love,

accept. मनाय is a Prākṛit denominative root from the word मम. कंस (Sk. कास्य) a cup. कंसपाण्डु (Sk. कास्यपात्रेषु) in bronze pots. कुण्डमोज (कुण्डमोद्) a pot probably of the form of the paw of the elephant. In such pots a monk is not to eat, because these pots are washed after the Sādhū is gone and often they are washed before the Sādhū dines and consequently they entail the use of cold water before and after (पुरेकम् and पच्छकम्) for the monk as stated in the following stanzas. मत्त (Sk. अमत्र) pot. छण्णन्ति (Sk. क्षण्यन्ते) are killed; the reading छिण्णन्ति (Sk. क्षिण्यन्ते) means 'are thrown,' and consequently injured; छण्णन्ति is explained as छिण्णन्ते by the writer of the Dīpikā.

St. 54-60. वासालज्ज (Sk. अशालक) a kind of seat. गंभीर-विजया: the word is rendered as 'अप्रकाशाभयाः' by the commentators. These seats are unlighted residences of germs and insects which are difficult to be seen there. निसिग्गज्ज (Sk. निपय) taking a seat, sitting. विवत्ति (Sk. विपत्ति) Violation. कुसील (Sk. कुशील) breach of celibacy. जस्स कप्पइ (Sk. यस्य कल्पते) for whom there is allowed. The words तस्य न दोषः are to be understood after जस्स कप्पइ

St. 61-67 जड (Sk. हीन). The form is a peculiar one; it appears to be the past pass. part. of the Prākṛit root जड् to abandon. यसा hollow ground. विजड (Sk. विवृत्त) pure, boiled; lit. transformed; boiled water can be looked upon as transformed in a way, and hence the word विजड is frequently used in that sense. उण्णिलवण्ण (Sk. उत्प्लवण्ण) would wash away. अहिट्ठग. (Sk. अधिष्ठातृक) Resorting to. The word appears to have at its basis the Sanskrit word अधिष्ठान. कक्क (Sk. कल्क) plaster or paste of sandal etc. नगिण (Sk. नग्न) completely naked like a Jīnavaipik monk; or wearing limited garments. नहंसिणो (Sk. नखवतः) possessed of long unclipped nails. The word नहंसि in Prākṛit appears to be based upon the imaginary Sk. word नहसिन् formed on the analogy of यशसिन्. विभूसावत्ति (Sk. विभूसाप्रत्यय or rather विभूसाप्रत्ययिक)

caused by or depending upon 'विभूषा (decoration). The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Māgadhī in the sense of cause or dependence. Cf. the word प्रतीत्यसमुत्पाद; so also cf. पटिच्च (Pali), पटुच्च or पचय (Ardha-Mag). निष्कण terrible lit. sticky, difficult to be undone चेअं (Sk. चेत) mind, mental condition. In the second line of the stanza the word चेअं is taken as च and एअ (Sk. एतद्) The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration; and hence those saviours of the world never resorted to it, i. e. they never had a mind inclined to decoration

St 68-69. There is the change of metre in these stanzas as they are at the end of the chapter. The metre is a variety of the old जाति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter (—, —) at the end of each foot खवति (Sk. क्षुपयन्ति) lit. reduce i. e. calm down the ordinarily perturbed soul by those practices of self-restraint सविम्विज्जा* (Sk. स्वविद्यविद्यानुगता) possessed of the love which knows the soul (स्व=आत्मा) उउ (Sk. कृती) In the proper season i. e. in the Sarad season. The Loc case affix may be considered to have been omitted; or उउप्पसुन may be understood as a compound word सिद्धि Perfection, Liberation विमानाइ (Sk. विमानानि) Heavens. The word विमान generally refers to the different provinces in each of the 12 Heavens Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection; while others, who have got some Karma remaining, go to some provinces in the twelve Heavens

CHAPTER VII

St 1 The Genitive case भासाण can be taken in the sense of the object, construed with परिस्खाय (having known), or the word स्वरूप can be understood and भासाण can be connected with it विणय [Sk विनय] Use employment The monk should make only two (1 e the first and the fourth) out of the four assertions (a) what is सत्या 1 e quite true and definite which is the first (d) what is असत्यामृया 1 e neither quite true nor quite false as found in the ordinary talks of daily routine affairs referring to आमन्त्रण invitation and the like which is the fourth The monk should carefully avoid the second, 1 e असत्या untrue assertion as well as the third viz सत्यामृया or मिथ which is partly true and partly untrue as found in our daily talks where there is no mathematical accuracy, as for example when one says— 'there were born ten babies to-day in the village' or 'twenty deaths occur in the city every day'. Regarding the first and the fourth assertions also, he should make only those assertions which are not harmful in any way when made

St 2 Four utterances are always to be avoided—(a) true (सत्या) in cases when the assertion is improper to be made as causing harm like the assertion of Kausika 'here is the hamlet', (b) absolutely untrue (असत्या), (c) partly true, and partly false (सत्यामृया) being indefinite such as 'ten births take place every day in this town' and lastly (d) neither true nor untrue 1 e indifferent असत्यामृया in cases where it is not admitted by the Prophet such as mandates or invitations It is pointed out here that although (a) सत्या (true) and (d) असत्यामृया (indifferent) assertions are ordinarily permissible, still they should not be made if they are likely to be harmful, unpalatable, etc. They should be made only when they are faultless, mild, considerate and definite

St 4 This stanza simply wants to state that any assertion which comes in the way of सिद्धि or eternal good

(साय Sk. साधत), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3.

St. 5. (Sk. तयामूर्ति) Apparent, or appearing to be such and such an one. The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies.

St. 6-10 एतकालं (Sk. एतकाले) in future time. सपयाद्यने (Sk. सांप्रततीतार्थे) regarding matters of the present and the past. The use of the nasal after अद्य is archaic as found frequently in the Sūtras. The commentator Haribhadrasūri notices the reading 'योययोर्यं तु निदिसे' in the place of 'एवमेयं तु निदिसे' explaining it as 'वतिमितया याया निदिसेत्'. The reading has not been, however, noticed in any of the manuscripts consulted for this edition.

St. 11-20. कदा (Sk. पश्या) Harsh, गुरुभो (Sk. गुरुभो-पयातिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact. बाण Squint. पंड (Sk. पण्ड) Impotent. उपहन्त (Sk. उपहन्ते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras. दम (Sk. दमके) miserable wench. दुष्ट (Sk. दुष्टे) Unlucky girl. The terms अज्जि, पज्जि etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अज्जि etc. Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

use expressions referring to worldly ties. इत्थीगोत्रेण (Sk स्त्री-गोत्रेण) by the family epithet of the woman like गार्गी. जहारीहमभिगिज्ज (Sk ययार्ह अभिगृह्य) taking into consideration the merits and the age of the person addressed. अज्जए पज्जए (Sk. आर्यक प्रायक etc.) These terms refer to the male relations which correspond to the female relations in stanza 15.

St. 21-25 The prohibition here implies indefiniteness of knowledge or likelihood of injury with respect to the objects referred to जाइ (Sk जाति) generic name without reference to the gender. सरीसव (Sk सरीसृप) reptile पमेइल (प्रमेदिल) fleshy, plump. पाइम (Sk. पवित्रम) ripe. परिचुद (Sk परिचुद) grown up. उवचिअ (Sk उपचित) developed. दुज्ज, (Sk. दोल) fit to be milked. गोरहक (Sk. गोरपक) A very young bullock; of. the Marāṭhī word गोव्हा रसदया (Sk. रसदा) A milk-giving Cow. रहस (Sk. ह्रस्व) small. It is to be noticed that the order of the consonants ह and र is reversed in Prākṛit संवहन Fit to draw the chariot

St. 26-28. पेहय (Sk प्रश्य). Having seen अलं Sufficient; fit to be used for. कलिअ (Sk. पलिय) the fastening bar of the city gate पीठए (Sk पीठक) foot-stool; the Nom. case here is used for the Dative चगरेर Probably a Deshi word in the sense of a wooden cup; the दीपिका appears to read the word as चंचवेर. नंगल (Sk लाङ्गल) ploughshare. मद्य A Deshi word for a wooden cover for corn in the field. The writer of the Dipikā appears to have read the word मदिक here मंडिका The goldsmith's box for keeping instruments It also means 'the rest for the anvil'

St. 29-31 असणं The words एभिरेक्षे are to be understood with this line which means by these trees there can be made a seat, or a couch or a cart fit for the hermit's residence The fault of such utterances is the displeasure of the spirit of trees or the deity residing in the trees.

पायगाला विडिमा (Sk. प्रजातदाला विडिमा). Small - twigs with sprouts shooting off from them. वए (Sk. वदेत्) should say.

St. 32. पायराज्जाई (Sk. पासरायानि) fit to be eaten after they become ripe; which could be eaten after being placed in grass etc. for some time. वेलेद्वयाई (Sk. वेलेचिदानि) fit to be plucked. Lit. having got the proper time for being plucked. टालाई very raw. वेदिमानि (Sk. वेधिमानि) fit to be cut or broken. The commentator explains the word as द्वेधिमनि or द्वेधिमनि. As far as possible the monk is not to speak about these things at all. When absolutely necessary, then only he should speak about them and that too, in the manner given above so as to avoid temptation to householders to pluck the fruits or eat them. If, on hearing the words of the monk, the householder plucks them, the monk would incur the faults अधिकरण and the like.

St. 33. अतपडा (Sk. अतस्तुताः) not brooking delay or time; no longer able to bear the burden of fruits. भूभक्ता (Sk. भूभक्ताः) possessed of raw fruits. बहुनिव्वडिमाफा (Sk. बहुनिव्वडिमाफा) with many ripe fruits. The lengthening of the vowel in मा is archaic evidently for purposes of metre. वज्ज (Sk. वदेत्) should describe. नीलिआओ छवीद (Sk. नीलिआओ छवीदः) 'blue are pods of बाल, चोया etc.' लाम (Sk. लानीय) ripe for cutting. विदुसज्ज (Sk. विदुसज्जायाः) fit to be eaten like roasted rice or पोदा.

St. 34. ओसडा (Sk. उज्जुताः) free from danger or damage. ससाराओ (Sk. ससाराः) With ripe grains formed inside.

St. 35-39. किज्जं वज्जं (Sk. कियं वार्यं) an action which ought to be performed. पणिअ (Sk. पणिार्यं) who has put his life at stake. नंतदि A feast. A festival. Lit. a place where animals are put to death. विदामरे (Sk. विदामर्यं) should describe. पणिपिअ (Sk. पणिपिआः) With water possible to be drunk by animals. बहुकइअ (Sk. बहुकइआः) With ample water. The form बहुकइ is very obscurely used. उणिअइअ

{ Sk. उत्प्लुतोदकाः) With waters overflowing the banks. विस्तृत (Sk. विस्तृत) stretched.

St. 41-46. सुहृद (Sk. सुहृत्) Well-taken. सुनिष्ठ (Sk. सुनिष्ठित) Well-accomplished. सावर्जं वज्रण (Sk. सावर्जं वर्जयेत्) should avoid as being sinful. These words of praise 'well-done, well-cooked' etc. may be used when they are not objectionable i. e. when no harm is produced, as for example in praising the merits of a monk and the like. If, at all, these words have to be used in connection with ordinary things where injury is likely to take place on the words सुहृद etc. being used, the words पयत्तपक्क etc. (Sk. प्रयत्तपक्क etc.) may be used अविक्रियं (Sk. अविक्रियं) unpolished, unprepared (showing the ease with which it can be obtained) अचियत्त unpleasant, creating mental unrest. अनुवीदि (Sk. अनुविचिन्त्य) thoughtfully. Lit. after thinking well. The use of the word is an archaic one; the form is frequently found in the old Sūtras like the Ācāraṅge. 'किञ्च' (Sk. क्रेय) fit to be purchased. पणिय (Sk. पणित) A marketable article.

St. 47-53. सुय (Sk. शेष) sleep. वयाहिं (Sk. वज्र) Go. युगध (Sk. व्युदग्रह) Fight, battle. धाय (Sk. धात) Prosperity, affluence. The monk is never to express his dissatisfaction at these occurrences even when they are troublesome to some. 'देव देव' ति० the term देव is commonly used by people in connection with cloud, sky or king. The use is unjustified for the monks, as it is not strictly a correct one.

St. 54-57. सावर्जणुसोज्जी (Sk. सावयामुसोदनी) Language of approval regarding faulty actions. कोह लोह The Abl. case termination is omitted in the case of these words. There is a change of metre as the chapter is coming to its close. The metre is the old जाति metre of 12 letters with two determinants at the end. सबक्कुदि (Sk. सदावयवदिः) Purity of good expressions. सयाण (Sk. सत्ता) among the good. The word सत्त or सय is here used for Sk. सत्त. The usually used

word is स in Prakrit when the consonant which follows is doubled जाणिया (Sk ज्ञात्वा) having known. जाणिय is the usual form of the gerund, here, however, the last vowel is lengthened. The word may also stand for the Sanskrit word जानीयान् चतुस्सयावगए (Sk चतुष्पयायापगत) away from : e. free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit अनिस्सिए (Sk अनिष्ठित) Not adhering to anything

CHAPTER VIII

St 1 आचारपणिहि [Sk आचारप्रणिधि] The store of the various modes of behaviour. The word पणिहि also means concentration कायव्य (Sk कर्तव्य) The nasal at the end is omitted for purposes of metre मे (Sk मन्त्र्य) to you

St 2 The six divisions of living organisms are given here which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed अद्ध्य (Sk अद्ध्य) non injury non violence

St 4-12 तिविहेण करणोएण The reference is to the nine-fold character of action. —The action in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. उगमह (Sk अवग्रह) Place of residence, (2) permission to stay पुडे (Sk प्रोच्छेद) should clean, should rub बाहिर पुगल refers to external things like hot food or hot water etc. The word पुगल or पोमल (Sk पुद्गल) is often found used in Jain Literature in a very general sense like body, thing article etc उद्गमि, the word is variously interpreted here by the

commentators as the literal sense 'water' is not suitable here in the context of plants and vegetables. The word may mean a particular plant of the name उदक or it may mean water which contains moss and many aquatic plants.

St. 15-19. The eight subtle things where life principle is very difficult to be noticed are mentioned here with a view that the monk should specially guard himself against any injury to them स्नेहसूक्ष्म refers to subtle life in water as in frost, mist etc पुष्पसूक्ष्म refers to flowers of the Banian, the Udumbara and other trees. प्राणिस्तूक्ष्म refers to subtle living bodies like germs or bacteria उत्तिगृह्यक्ष्म refers to small herbs growing in the monsoon called विलाटीनी टोप in Gujarati or हुत्तयाचे घूत in Marāthi पनकसूक्ष्म refers to moss as well as mould बीजसूक्ष्म refers to subtle seeds. हरित refers to subtle vegetable growth on earth similar in colour to earth, grown in the monsoon. अण्डसूक्ष्म refers to small eggs like those of lice and the like जोगत्ता (Sk योगसात् or योगेन) with exertion, carefully. The form appears to be archaic, similar to कायत्ता both arrived at on the analogy of मनसा. खेळ (Sk खेलम्) Mucus from the throat or cough (गळको गुज). शिषाण (Sk शिषाण) Mucus from the nose. जलित्य (Sk जलित) dirt on the body.

St. 20-34. The monk is to relate, out of what he has seen, only such things as are good or harmless, such as his seeing a pupil giving religious instructions to a king etc. and not such things as his seeing the wife of so and so weeping etc. निद्राण (Sk. निद्रान्) Food possessed of an excellent taste, colour etc. निज्जुद्ध (Sk. निर्व्यूद्ध) Devoid of savour; coarse. मुहाजीवी (Sk. मुहाजीवी) Living by no profession of any type (cf. note on Ch. V-1 St 100) हुहरे (Sk. हुमरः) Easily satisfied. आहुरत्तं (Sk. आहुरत्वं) Anger; lit. demoniac disposition. तिदिणे The word is a Deshi one probably onomatopoeic, meaning—'chattering or muttering in anger the words तिण् तिण्' cf. Mar वणतण्णारा The commentators explain

it as अलाभे यस्मिन्नाभायो. -सित्तए (Sk. सित्तयेत्) should disdain. आहमियं पदं (Sk. अधार्मिकं पदं) An irreligious step, explained by commentators as मूलोत्तरगुणविराधना.

St. 35 चलं धामं च° This stanza is not found in Haribhadrasūri's commentary. दीपिकाकार has however noticed it.

St. 36-40 जरा जाव° The thought is very frequently found in Sanskrit Literature, cf. भट्टहरि—“यावत्त्वस्थमिदं कलोरग्रहं°” or “ग्रहीत इव वेशेषु मृत्युना धर्ममाचरेत्”. कलिना (Sk. कल्पाः, कृष्ण वा) (1) All, (i. e. in their entirety); (2) black.

St. 41-50. राशियेषु (Sk. रत्नाधिरेषु) superior in religious merits It would have been better had there been noticed a reading like रयणादिषु in any of the manuscript copies. कुन्नुष्व The simile of the tortoise is intended to imply that the monk should keep all his limbs like hand, feet etc. perfectly within limits. निहोक्त्वाहि (Sk. निप रयाहु) in confidential talks. किञ्चाण (Sk. कृत्यानां) Of the preceptors. जेण (Sk. जेन) by means of which. The neuter form is used irregularly for the feminine form जाए referring to भासाण. Or, the neuter gender can be said to have been used here as there is conveyed only a general idea irrespective of gender, cf. सामान्ये नपुंसकम्. विजं (Sk. व्यक्तां) distinct. गिसिरे—The form stands for गिसिरे (Sk. निवृत्ते) should utter. दिद्विवायमद्विज्जगं (Sk. दृष्टिवादमधीयान) One who has studied the दृष्टिवाद the twelfth Anga of the Jain Canon, now extinct. The adjective दिद्विवायमद्विज्जगं implies the knowledge of the monk of the base, the affix, the augment, the substitute etc. of words which he is studying, making him almost incapable of committing mistakes. Even though such a clever monk accidentally commits mistakes he should not be laughed at; much less an ordinary monk who may commit mistakes frequently.

St. 51. भूयाहिनारणं (Sk. भूयाधिकरणं) leading to the injury of living beings. दह्योविगह (Sk. स्त्रीविग्रह) the body of the

women ; the word shows the danger to Samyama from women even after their death from their dead bodies तालउडं (Sk. तालयुडं) A very deadly poison causing death as instantaneously as the breaking of the palm-fruit. समत्तमायुधं (Sk. समात्तायुधं) Furnished with all weapons The insertion of म् (nasal) is archaic ज सि (Sk. यद् आसीद्) which was.

CHAPTER IX—1

St. 1-17. अशुद्धभावो—condition of adversity or wretchedness or ill-luck-फलं व कीअस्स. (Sk. फलमिव कीचकस्य). It is a belief that the Bamboo tree just like the plantain tree perishes as soon as it bears fruit. The terms हीलणा and आसायणा (Sk. हेलना and आशातना) mean disrespect and mental agony, in general. अबोधि आसायण (Sk. अबोध्या आशातनया). For the sake of metre, the words अबोधि and आसायण are used here without case terminations in an archaic style Disrespect or censure (हीलण or खिलण) of the preceptor leads to आशातन (agonising the preceptor) which further leads to अबोधि (ignorance, mental delusion) in the pupils which frustrates every hope of Liberation of the pupil. सत्ति (Sk. शक्ति) may be an instrument similar to the lance or spear. गणी—One at the head of the group, also known by the word आचार्य आयसियप्पमत्तो (Sk. आचार्ये अग्रमत्त) The omission of the case termination is a peculiarity of the archaic style here.

CHAPTER IX-2 .

St. 1-12. ततो सि (Sk. तत् अत्थ) The word सि is used for से which means 'अत्थ' (of it) The religion is here compared with a tree. गियडी (Sk. निहृतिनान्) full of fraud, एहंता (Sk. एष्यन्त.) increasing. The word may be explained as एष्यन्त. getting (lit. going to) अभियोग The duty or character

of a servant छाया (Sk. छातः) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit. ज्वला गुञ्जगा (यक्षाः पुङ्खाः) Gods of those names known respectively by the words व्यन्तर and भवनवासि also. सिखा (Sk. शिक्षाः) Training, discipline.

St. 12-21. Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc. for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words निपा (Sk. शिष्यानि) and नेत्रनिपाणि (नेपुण्यनिपाणि) may be taken respectively to mean 'useful arts' and 'fine arts' उरहिणामपि (Sk. उपधिनापि) also with the garment or any article that he keeps. The nasal after उरहिण is archaic and unnecessary. The word उरहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc. शालवन्ते. This stanza is not noticed by the commentator Haribhadrāsūri and hence it might have been a later addition. The author of the Dipikā has noticed it.

St. 22-24 विवर्ती (Sk. विवर्ति) Destruction, loss etc. of knowledge and other merits of an undisciplined monk, as a result of his insubordination मरुद्दिगाखे (Sk. मरुद्दिगोखमनि) Bent upon securing his own worldly prosperity and greatness; possessed of a foolish sense of his prosperity and greatness. The transposition of the word मनि in the compound is a peculiarity of the Prākṛit dialects सन्निभु...गया Having annihilated their भवोत्पत्तिरुन्म by penance, and discipline, they secure a place in the Perfect Region निदिगानि The change in the metre is the characteristic of the conclusion of the chapter.

CHAPTER IX-3.

St. 1-5. आहियग्गी (Sk. आहिताग्नि) One who keeps the Fire constantly in his house and worships that regularly. The frequent mention of the Fire worshipper as a standard of comparison for devotedness etc in the Sūtra Literature shows the great hold which the Mimāṃsakas had over the Brāhman community in those days राशुणिएह (Sk. रत्नाधिनेषु) Superior in religious merit. परियायजिह्वा (Sk. पर्यायज्येष्ठ) Senior in the order of monks. The word परियाय literally means a condition; here it refers to the condition of monk-hood. उवायवं (Sk. अवपातवान्) Bowing down; obedient. cf. अवपातवान् वन्दनशील निरुद्वर्ग वा. अताय (Sk. अज्ञात) Unknown; the case termination is omitted here जवगह्या (Sk. वापनार्थ) Merely to sustain his body by means of which he practises self-restraint. विस्त्यइ (Sk. विस्त्यते) does not boast or brag that he is lucky or the district is a good one. The reading विस्त्यइ has got one letter wanting as far as the metre is concerned. The Sanskrit word विस्त्ययति must have been present in the mind of the poet when the stanza was composed अपिच्छया (Sk. अपमिच्छता or अल्पेच्छया), With little desire i. e. without any hankering.

St 6-15 आसाइ (Sk. आसया) with an expectation of future benefit. दुम्माजिअं (Sk. दुर्मनस्वतां) displeasure, mental pain. परमागसूरे (Sk. परमाग्र्यः) Extremely brave; superior in bravery to the greatest philanthropist or warrior. The word may stand for परमार्गेश्वर meaning 'brave in following the highest path i. e. the path of Liberation.' अजुहए (Sk. अजुहक) Without any jugglery. भावय (Sk. भावयेत्) should think evil निण्हादि (Sk. गृहाण साधून्गुणान्; मुय असाधून् गुणान्) The omission of the case affixes is archaic. जत्तेग (Sk. यत्नेन) with great effort.

CHAPTER IX-4

Section—1 चत्वारि विनयसमाधिः (Sk चत्वारि विनयसमाधित्थानानि) The word समाधि is used in the sense of समाधान i. e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—विनयसमाधि, श्रुतसमाधि, तप समाधि and आगरसमाधि—show the four ways in which such a condition is secured.

Section—2 The four constituent items of विनयसमाधि are given here—(a) patience and attention, (b) sound and careful grasp of the subject, (c) respectful attitude to Scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sutra passages that precede.

Section—3 अज्यादभय (Sk अध्येतव्यम्) To study It appears that अज्याय and अहिज्ज are the two bases in Prakrit of the Sk. root अधि + इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अधीय.

Section—4 वित्तिव्रणः The words कीर्ति, वर्ण, शब्द and श्लोक are almost synonymous. The commentator Haribhadrāsūri has however drawn nice distinctions, cf सर्वदिग्यापी साधुवाद कीर्ति, एरदिग्यापी वर्ण अर्धदिग्यापी शब्द, तत्स्थान एव श्लाघा श्लोक and has remarked that one should not practise penance like धर्मित्र for any benefit in this world, so also one should not practise it like ब्रह्मरक्ष for any supramundane benefit, one should practise it simply to destroy Karma. The word नन्त्य (Sk. नान्यत्र) is often used in the Sutra Literature in the sense of 'except' cf. note on Ch. VI—St. 5.

Section—4 अनित्तिणे (Sk अनित्तिण) Ungrumbling. The root तिष्ठति appears to be onomatopoeia referring to the hot

grudging words one utters, when one is impatient of other's talks (see note above pp 67-68) पडिपुग्गा० (Sk. प्रतिपूर्णाः आयतं आयतार्थिकः) Full of scriptural knowledge (प्रतिपूर्णाः) and extremely (आयतं) desirous of Liberation (आयतार्थिकः). भावमंधण (Sk. भावसंधायकः) Joining himself to the perfect mental condition. अभिगम चउरो० The last two stanzas summarize the general effects of perfection in the four Samādhis. The word अभिगम is used for अभिगम्य (अभिगमिञ् in Prakrit) for metrical purposes पयस्सेमं (Sk. पद् क्षेत्रं) Place of benefit इत्थं (इत्थंस्थ in Sanskrit) The germinal cause for conditions or existences in this world or in the lower worlds.

CHAPTER X.

This chapter is named 'समिक्ख' अपयन on account of every stanza of the chapter ending with the word स भिक्खु. A large variety of metres is noticed in the chapter. Some verses have got even different feet in different metres. The metres are old and irregular. On the whole, the metre appears to be the old वैतालिक्य metre consisting of 14 or 16 syllabic instants in each foot with the pair of determinants—(—, —) made up of one short and one long letter—at the regular end or near the end of each foot. For detailed observations on this metre (vide "Dissertation on an old and obscure metre in the Jain Sūtras" Gujarat College Magazine Serial No 31, dated February 1931)

St. 1-6. अण्णइ (Sk. आह्वय) according to the behest of the prophet पडियाअइ (Sk. प्रत्यापिनि) drinks back. The word पडियाअइ stands possibly for प्रत्याददाति वहणे (Sk. वधनं or वधः) Injury or slaughter. शत्तममे० (आत्मगमान् मन्येत पद् वायान्) should look upon the six groups of living organisms as upon his own self. This is, in general, the line of instructions and advice followed in the Sūtras for proving that injury or violence to living beings is a gross sin and abstinence from.

it is absolutely necessary for self-restraint पञ्चाभयवरे
(Sk. पञ्चाभयवरे) Stopping the five-fold influx of Karma by
means of the five senses.

St. 12-13 अतिवृद्धः The monk should have a strong con-
viction about the necessity of right knowledge penance
and self control for a real spiritual progress. The word
मनोराज्यसुखम् (Sk. मनोराज्यसुखम्) refers to the three Guptis
सुखम् (Sk. सुखम्) For to-morrow निन्दे (Sk. निन्द्यात्) should keep
सुखम् (Sk. सुखम्) pertaining to fight. The commentator
gives the Sanskrit word वैपरीक्षी अविवेकः (Sk. अविवेकः) despi-
sing or disrespectful. The commentator offers another ex-
planation also in the words मोक्षदीपा निन्द्यात् इत्यन्ये The Dipika
notices the reading उद्वेगम्

St. 12-15 पतिम् (Sk. प्रतिम्) Motionless condition like that
of a statue or of an idol दृष्ट्वा स्मृत्वा वा (Sk. दृष्ट्वा वा स्मृत्वा वा)
struck or pierced पुनरिन्द्रे (Sk. पुनरिन्द्रे) similar to the earth
in hearing everything of the epithet सर्वगता for the earth
अनिन्द्यात् (Sk. अनिन्द्यात्) Without any निन्द्यात् or desire for
something to be obtained.

St. 16-21 अन्नमन्त्रः (Sk. अन्नमन्त्रः) (वर्ति) इति) Unknown
to the householders who collect alms in small quantities
from different places पुनरिन्द्रे (Sk. पुनरिन्द्रे) Living
on food coarse or otherwise. The word पुनरिन्द्रे literally
means coarse unsubstantial food and hence may second-
arily mean a fault which leads one to suppose that self-
restraint is of no avail. If this sense be taken पुनरिन्द्रे
would mean free from mental delusion which leads one
to suppose that योग is of no avail. cf. com. सदाचारः सदाचारः
The word पुनरिन्द्रे means high 'raised up' (समुच्चित्तम् or उन्नतम्)
and the word पुनरिन्द्रे may also consequently mean
'spiritually exalted and free from unsubstantial thoughts.'
अनिन्द्यात् (Sk. अनिन्द्यात्) Without any fraud. This is the expla-
nation given by इतिन्द्रे and इतिन्द्रे both. The word may
mean unattached (अनिन्द्यात्) अनिन्द्यात् पुनरिन्द्रे (Sk. अनिन्द्यात् पुनरिन्द्रे)

पुण्यपापे) Knowing that merit and sin belong individually to separate individuals. This is one of the golden philosophical thoughts which the monk is asked to entertain always cf. आचारसंगसूत्र "जाणितुं दुक्खं पत्तेयं सायं" etc. हासंहुहए (Sk. हास्यहुहक) Doing something creating laughter or mirth (हास्यकारि कौतुककर्ता) the nasal after हास is archaic.

APPENDIX No. 1.

Para 1. This and the next chapter are known by the name चूलिका (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions given in the various chapters of the Sūtra. The first appendix is aptly called रत्तिवाक्यचूलिका as it enumerates the various adage-like sentences which would increase his liking for monkhood. ओहाणुप्पेहिणा अणोहाएण [Sk. अवधानोप्पेक्षिणा (अपसरणोप्पेक्षिणा) अवधावित्तेनेव (अनुप्रवर्जित्तेनेव)]. By a monk who is thinking of renouncing but who has not actually renounced. The word अवधान for ओहाण is given by Haribhadrāsūri. It appears that ओहाण stands for अवहान or अवधावन. दुस्समाए (Sk. दुपमाया) in the spiritually descending era. The conception of the alternate cycles of the ascending and the descending eras (सुपमा and दुपमा) is a peculiar one to the Jain Philosophy. साइवहुल (Sk. सत्तिवहुला:) Full of fraud. Full of lies. इमे य मे दुक्खे (Sk. इदं च मे दुःखं) This grief of mine. The word दुःख is used here in the Masculine gender. पडियायणं (Sk. प्रत्यापानं) Drinking back. The word should rather mean 'taking back' (प्रत्यादानं) गिहवास (Sk. गृहवास or गृहवास). Traps or nooses of house; viz. wife, children etc or residence in a house. आयड्ड (Sk. आतड्डः) disease like cholera or any other one bringing quick death. संसपे (Sk. संसलः) Thought of separation etc. which leads to cruel deeds. सोवक्केसे (Sk. सोपक्केसा) attended with domestic worries like husbandry, trade etc. परिआए (Sk. पर्यायः) Condition The word

परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monk. पत्तेयं पुण्यपावं (Sk. प्रत्येकं पुण्यपापं) Individually separate is the merit and sin, (Compare above, pp. 73-79). The Commentator Haribhadrasūri remarks here that each of the three expressions beginning with सेवकेसे गिदवाये is split up into two, and the eighteen expressions are over at the end of पत्तेयं पुण्यपाव according to the older tradition. वेदता (Sk. वेदयित्वा) After experiencing the fruits.

St. 1-16 ओहाविओ (Sk. अवधावित्) 'Run away from monkhood. छमे (Sk. क्षमो) to the earth. A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse. The Comparison indirectly supports all the eighteen statements by fully bringing out the miserie of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions. जतग्निविज्जसय (Sk. विभ्यास-यक्षामि) Extinguished sacrificial fire. The transposition of words is arohaic. cf. also the word दादुदिओ (Sk. उदयतदं) विदुज्जणंमि (Sk. पुयजने). Among common persons. पसज्जवेअमा (Sk. प्रसज्जवेत्ता) with a defiant mind, i. e. with an attitude devoid of religiousness. दिज्जइ (Sk. क्षीयते). passes on, rolls on. अविस्तइ (Sk. अपयास्यति or अपेयति) will disappear. The Prākṛit form is derived directly from the Sanskrit form अपयति.

St. 17-18. These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above. पइलंति (Sk. प्रचालयन्ति) shake, disturb. आय acquisition of right knowledge and the like. उदाय [Sk. उपाय] The means to get right knowledge etc. विजाणिआ can be explained as a gerund form (विज्ञाय) or a potential form (विजानीयात्).

APPENDIX 2.

The appendix is called दिवित्तचर्याचूला intended for emphasizing upon the monk the necessity of and the advantages from moving alone-

St. 1. केवलिमासिअं (Sk. केवलिमापिता) Spoken by the omniscient sage, Simandhara Swami. The commentator states here the following traditional account regarding the origin of this appendix. Once a lady prevailed upon a weak monk to observe a long fast at the beginning of the monsoon. The monk, unable to observe it, died. The lady thereupon, felt that she was the cause of the monk's death and desired to approach the Tirthankara. A deity took her near Simandhara Swami who told her that she was innocent and gave her advice in the form of this appendix. Briefly stated, the advice is that a man should lead his soul in a direction which is against the current of worldly life, as the Fruit or Goal which he has in view for his spiritual benefit is in that direction. He should never follow the advice of ordinary persons which pins him down to worldly life, but follow what is stated in the Scriptures. cf. निमित्तमासाय यदेव किंचन स्वधर्ममार्गे विसृजन्ति वालिशाः । तपश्चुतज्ञानधनास्तु साधवो न यान्ति कुच्छ्रे परमेधि विक्षियाम् ॥ कपालमादाय विपन्नवाससा वरं द्विपद्मे समुद्विरीक्षिता । विहाय लज्जा न तु धर्मवैशमे सुरेन्द्रसारथेपि समाहितं मन ॥ २ ॥ पापं समान्वसति बीतघृणो जघन्यः प्राप्यापदं सृष्टुं एव विमथ्यबुद्धिः । प्राणात्ययेपि न तु साधुजनं स्वहृतं वेलां समुद्र इव दृष्टव्यितु समर्थः ॥ ३ ॥

St 3. पडिमोओ आसवो (Sk. प्रतिश्रोत आश्रवः) The commentator Haribhadrāsūri explains the word आश्रव as " activity of mind, body and speech leading to spiritual benefit, being characterised by a conquest of senses." He, however, sees that his explanation is exactly opposite to the usual sense of the word आश्रव which means influx of 'Karma' and proposes consequently another explanation (or reading perhaps like आसमो) viz " acceptance of vows " (आश्रम) The

word आम्र can be taken here to mean 'activity' which, connected with the word सुविहितानां (of monks), would mean 'ascetic life.'

St. 4. आचारपरक्रमेण (Sk. आचारपरक्रमेण) possessed of strength for observing the practices of the monks. चरिमा (Sk. चर्या) movement from place to place गुणा (Sk. गुणाः) merits such as the Mūlagunas and the Uttaragunas. नियमा (Sk. नियमा.) rules and regulations regarding begging, its time and so on. The metre of stanzas 2, 3 and 4 is regular Āryā.

St. 5-6. पदरिक्ता (Sk. प्रतिरिक्ता) Resorting to a solitary place. ओसन्नदिशद्भक्षपाणे (Sk. उत्सन्नदिशद्भक्षपाणे) Having food and drink brought (आहृत) from a place which is generally (उत्सन्न) seen (दृष्ट), being not beyond two or three houses. The word ओसन्न has the sense of 'generally' (प्रायः in Sanskrit). cf. देवा ओसन्नं सद्य देयं वेदंति.

St. 7. For reference to flesh and wine here, see note on Ch. V-1, St 73. The commentator Haribhadrāsūri rejects the explanation given by some commentators of the words मय and मास as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking. निर्विगदं गया (Sk. निर्विगृहीतं गताः) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary. असंखिलोद्वेदि (Sk. असंखिलोद्वेदि) With those who have not troubled them.

TRANSLATION

Religion is the highest bliss! it is made up of non-injury (of living beings), self-restraint (of seventeen kinds) and penance (of twelve kinds); even gods bow down to him who has his mind always firm in religion (1). Just as bees suck honey from the flowers of a tree and do not make the flowers fade although they satisfy themselves, similarly these monks in this world, who are free (from external attachments), are intent upon seeking faultless food given by householders like bees on flowers (2-3). With the thought that they would get the alms required and yet nobody would be injured, the monks move receiving alms out of food prepared for others as bees do in flowers. (4). Those enlightened monks who, like bees, do not stick to any particular thing, are given to collect alms from different places, and are self-restrained, are designated Sâdhus on that score (5) Thus I say.

CHAPTER II

How can a person, who is unable to control his desires, who is nervous at every step and who is entirely subjugated by desires, observe monkhood? (1) He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds simply because they are not at his disposal (2) He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments, although they are at his disposal and renounces pleasures which are entirely his own (3).

A monk might be moving with an equanimity of mind and yet his mind may perchance rush outside (the fold of self-control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (everyone enjoying separately the fruits of his or her own actions) (4) Mortify yourself, abandon all idea of delicacy, overcome desires and (you can at once know that) grief is overcome ; cut off the feeling of hatred, control passion, and you will be happy in this wordly life (5) Serpents born in the Agandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6)

Oh you lover of fame, sto upon you inasmuch as you for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you (7) I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhakavrsnis (being the son of Samudravajra), let us not be (like) Gandhana serpents being born in noble families, be firm in self-restraint. (8) If you feel passion for which ever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind (9)

Having heard these good words of the self controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad (10) Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi) (11).
Thus I say

CHAPTER III.

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people :—

(1) A thing done purposely for the monk, (2) a thing purchased for the monk, (3) a thing offered by a man who gave invitation, (4) a thing brought in for the monk from a distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (in the mirror), (17) playing at counters, (18) playing at dice, (19) bearing the umbrella when not required, (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from a person from whom one has taken residence, (24) raised seat, (25) couch, (26) sitting in the intervening place of two houses, (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill, (32) Mālaka vegetable, (33) ginger, (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-38) fruits and seeds which are raw, (39) Sauvarchala salt, (40) crystal salt, (41) ordinary salt, (42) Romaka salt, (43) sea-salt, (44) Pāmsu salt, (45) black salt, (46) fuming of clothes, (47) vomiting, (48) use of enema etc., (49) purgatives, (50) collyrium, (51) painting the teeth, (52) anointment of the body, (53) decoration of the body. All these things are not to be practised by the great sages who are free from the ties of the world, who practise self-restraint and who move as lightly as the wind. (10).

Those monks are free from worldly ties who know well the five ways of the influx of Karma (such as injury to living beings etc) who are guarded in the three (mind, word and body), who are well restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight. (11). The self restrained monks, who are full of contentment, heat themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12) Controlling the enemies in the form of the twenty two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery. (13) Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods while some become perfect, having become free from the dirt of action (14) Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self restraint and penance, thus, following the road of Perfection (like right knowledge etc) they protect the six groups of living beings and eventually go to the place of the Perfect (15) Thus I say

CHAPTER IV

Sudharma swamin says to Jambh-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet Well, in the assembly of the Ganadharas there was well cognised, well explained and well practised by the monk Mahāvira of the Kāshvapa clan the lesson by name 'chajjivania' (six groups of lives), it is beneficial to me to study that chapter which explains religion.

Well, Sir, what is that lesson named 'six groups of lives' which was well cognised .. of Kāshyapā clan? Is it beneficial etc .. religion?

Well, the following is that lesson etc... ..clan. It, is beneficial for me ('for you' rather, with the reading ३) to study religion. The lesson runs as follows: The six groups are—the group of earth bodies, that of water bodies, that of fire bodies, that of wind bodies, that of vegetable bodies and that of moving bodies possessed of sensation and emotion.

The earth is stated to be alive with innumerable lives, all existing (and suffering) individually separate, except when it (i. e. the earth) is made lifeless (lit changed) by the use of weapon. Water is stated to be alive ... weapon; fire is stated to be alive ... weapon; wind is stated to be alive ... weapon; vegetables and plants are stated to be alive... weapon. The following are the divisions of the plant group:—top-seeded, root-seeded, knot-seeded, branch-seeded seed-growing, shooting out without visible seed, grass and creepers—these form the vegetable group; these are said to be alive when there is the seed present in them; they are full of individual lives all separate except when they are changed: e, turned lifeless by the use of weapon.

Now, the following are what are termed as moving lives of various kinds:—born from eggs, born as young ones, born from the womb, born of liquids, sweat-born, born collectively in large number (without any vivid source noticed, such as locusts etc.), burst out from the ground, born suddenly (such as gods etc.). They are such living organisms as evince advancing, retreating, contraction, extension, crying, moving, fearing, running, coming and going; they are, for example, insects and gnats, Kunthas and ants. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as 'trāṣa' group.

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why! I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it. I censure myself for it, I abandon such inclination on the part of my soul.

The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc. .. on the part of my soul. I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings. (1)

Now, another is the second Great Vow viz abstinence from false speech. I renounce all false speech. Divine Sir, hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc. in the second Great Vow, it is abstinence from all kinds of false utterances. (2)

Now, another viz the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what is not given. Hence in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate. Never shall I make another accept what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not etcin the third Great Vow; it is abstinence from taking what is not given i. e. abstinence from theft. (3)

Now another, viz the fourth Great Vow, abstinence from sexual intercourse. I renounce all sexual intercourse, Divine sir; hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it. As long as I am alive, I would not etcin the fourth Great Vow; it is abstinence from sexual intercourse (4)

Now, Divine sir, another i. e. the fifth Great Vow, abstinence from property. I renounce, Divine sir, every possession. Hence, I would never keep any possession, whether little or much, small or great, animate or inanimate; I shall never make another keep any possession, nor shall I give consent to another keeping possession. As long as I am alive, I would not etcin the fifth Great Vow. It is abstinence from all possession (5)

Now Divine sir, the sixth Great Vow, abstinence from night-meal. I renounce, Divine sir, meal by night all together; hence, whatever it might be, eatable, drinkable, chewable or tastable,—I shall never myself dine at night, nor make others dine at night, nor shall I consent to others dining at night. As long as I am alive. I would not etc. in the sixth Great Vow; it is abstinence from all kinds of meals at night. Well, having undertaken these five Great Vows with abstinence from night-meal as the sixth for the welfare of (my) soul, I shall move. (6)

The monk or the nun, who is self-restrained, who is devoted to penance and who has renounced sinful acts, should never by day or by night, alone or in an assembly of monks, asleep or awake, scratch or dig, shake or break, by hand or by foot, by stick or by blade, by finger, by pencil or by a bundle of pencils, (any piece of) earth or wall, stone or clod, dusty body or dusty garment; he should not make another scratch, dig, shake or break (any of the above) nor should he consent to another when he is scratching, digging, shaking or breaking etc. (He should say:) as long as I am alive, I would not in any of the three ways etc.,.....(as on page 6).....abandon such inclination on the part my soul. (7).

The monk or the nun.....awake, touch or rub, move or churn, shake once or frequently, warm or heat, water, or frost, snow or mist, hailstone or water drop on plants, rainwater or drenched body or garment, or wet body or garment; he should not cause another person to touch or rub etc; nor should he consent to another when he is touching or rubbing etc(He should say); as long as etc.....on the part of my soul. (8).

The monk or the nun...awake, ignite or stir, move or fan, blow or extinguish fire or ember or burning ember, flame or blaze fire-brand or ball of fire or burning meteor; he should not make another person ignite or stir etc.....nor should he consent to...of my soul. (9)

The monk or the nun.....awake, blow or fan by chowrie or by winnowing instrument or by fan, by leaf or piece of leaf, by branch or twig, by feather or plumage, by garment or skirt, by hand or mouth, his body or any external thing; he should not make another person blow or fan the same; nor should he consent to another blowing or fanning it, he should say—as long as I am alive etc.inclination on the part of my soul. (10)

The monk or the nun...awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, green vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood-insects etc., he should not make another person tread etc; nor should he consent to another doing the same. He should say—as long as I am alive etcabandon such inclination on the part of my soul (11),

Were the monk or the nun... ..awake, to find an insect or a gnat, Kunthu or an ant on his hand or foot, on arm or thigh, on head or garment, on begging-bowl or mantle, on Pādapunchana or on duster, on Gochha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully inspect it, take it and cast it away at a solitary corner; he should never put them together and hurt them. (12).

Moving without carefulness, a monk causes injury to breathing animals and other living organisms; thereby he incurs sinful Karman which results into a bitter fruit for him (1). Standing without carefulness a monk causes etc. (2.) Sitting etc.....(3). Sleeping etc.... ..(4). Eating etc. (5). Speaking etc.....(6).

Then how should a monk move? how should he stand? how should he sit? how should he sleep? eating in what way or speaking in what way does he not incur sin? (7).

He should move with carefulness, stand with carefulness, he should sit with carefulness, sleep with carefulness: eating and speaking with carefulness, he does not incur a sinful Karman (8).

No sinful activity is incurred by one who sees all living beings as his own self, who carefully inspects all living

organisms, who has stopped all influx of Karman and who is self-restrained. (9) Knowledge first, and then mercy; with this in view stands the whole group of monks; for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing, that one knows what is beneficial, so also, it is after hearing, that one knows what is sinful; both these one knows after hearing; one should take that path which is better. (11) One, who does not know living beings, does not also know the non-living beings; how can one know self-restraint if one does not know what is living and what is non-living? (12). One who knows living beings, knows also the non-living beings; one who knows living and non-living beings, knows verily the self-restraint. (13).

When one knows both life and non-life, then one comes to know the variety of existences of all living beings (14). When one knows the variety.....beings, then one knows merit as well as sin, bondage as well as release. (15) When one knows merit.....release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well as human. (16). When one becomes disgusted.....human, then one relinquishes attachment externally as well as internally. (17) When one relinquishes... ..internally, then one becomes a shaven-headed monk and quits the house. (18) When one becomes... ..the house, then one grasps the excellent self-restraint, the unparalleled Religion. (19) When one grasps.....religion, then one shakes off the dust of Karman, brought about by the dirt of false Faith. (20). When one shakes off.....faith, then one comes to possess universal knowledge and faith. (21). When one comes to possess.....faith, then one becomes all-conqueror and omniscient and comes to know the Loka

(world) and the Aloka (void). (22). When one comes to know.....Aloka (void), then one curbs all activities and accepts the condition of absolute motionlessness (23). When one curbs.....motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from passion (or sin, or dust of Karma). (24). When one annihilates.....passion, then one occupies a seat at the top of the world and becomes an eternally Perfect Being. (25).

Such a good condition, thus, is difficult to get for a monk (who is a monk in name only) who has got a taste for pleasures, who is anxious for happiness, who untimely sleeps (over the instructions for a monk or who sleeps on improper occasions) and who washes his hands and feet with water. (26). To such a monk, however, who is devoted to the merit of penance, who is straightforward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twentytwo troubles, blessed condition is quite easy to obtain. (27). Such persons, as like penance, self-restraint, forgiveness and celibacy, proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later. (28). With a proper Faith and always striving, never should you, oh monk, do injustice to or spoil monkhood by action after having undertaken the monk's life which is so very difficult to obtain. (29). Thus I say.

CHAPTER V—1.

When the proper time for begging has arrived, the monk without any perplexity or hankering should seek eatables and drinkables by taking steps given below:—(1). The monk, moving out for alms in a village or a town should move slowly without any mental agitation, with his

wind perfectly undisturbed (2) He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3). He should avoid a pit, an uneven surface, a pillar, and a muddy spot: when there is a way about (i.e. round about way), he should not go by a bridge (4) The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5)

Therefore, the self restrained monk, who has been well-placed in the path laid down by the prophet should not go by that way; if there be another road he should use that with vigilance (6) With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7) He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8). He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy. There are likely to be cross currents there in the mind of the celibate and the self-restrained. (9).

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10) Therefore, knowing this (i.e. what is said above) a monk seeking Absolution should avoid the locality of courtesans noticing this fault (shown above) which results into bad future condition for him (11).

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight. (12). Neither looking up nor looking low, neither delighted

nor downcast, the monk should move for alms exercising full and due control over his senses. (13). Moving for alms in high and low families, he should not walk fast, nor engage himself in talking or laughing. (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; in short, he should avoid the smallest ground for suspicion (15). He should avoid from a distance the private residences of kings, householders, and policemen, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity; so also, he should avoid families which prohibit the entrance of mendicants; he should avoid families which are not pleased at the sight of monks; he should enter those families where people are pleased at their sight. (17).

In residences allowed for stay by the householders, the monk should not himself cast aside curtains of canvas, camble and the like, nor, he should open a door without asking permission to do so. (18). While moving for alms, the monk should, however, not check attendance to calls of nature; he should attend them, when impatient, at a faultless place having secured the permission (of householders) (19). He should avoid a low door, or a dark place or a cellar where eyes cannot work properly and living beings cannot properly be seen. (20). He should avoid a room where there are scattered flowers or seeds; he should also avoid it if he finds it recently plastered and wet. (21). The self-restrained monk should not enter a place by jumping over or driving aside a goat or a child or a dog or a calf. (22). Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out silently (even though he might have got no alms) (23). While moving for alms, he should

not cross the limits set by the householders; he should move within a limited area, knowing the permissible area of the various houses or families. (24). He should stand within the permissible area looking at the ground; he should avoid the sight of bath-rooms or privies. (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26).

While he is standing there, (the lady in the house) may bring to him drinks and eatables; the monk should not take what is improper to be taken; he should only take what is permissible (27). Perhaps the lady may bring alms after upsetting the eatables or things (on the ground); the monk should repudiate her, saying " such a food is not permissible to me " (28). Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables; having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms. (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachalla* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in, the monk in that case should repudiate her etc....(30-31). If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc....(32). Similarly, he should reject if the hand etc. be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manass'ila or Anjana or Sea-salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit; the hand etc. being soiled or not. (33-34).

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms) -

(35). He should accept food if it is offered with hand or spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (36). When out of two persons dining together, one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other (37) When out of two persons dining together, both invite, he should accept the offer provided the food is fit for acceptance (38) If a pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food if it is offered before it is eaten (by people for whom it is prepared); he should, however, accept the remnant when their dinner is over (39).

If perchance, a pregnant woman who has far advanced in pregnancy stands up at the monk's sight to offer him alms or sits down to do so, the eatables and drinkables become unfit for the self-restrained monk; he should repudiate her saying that the food is not fit for him to accept. (40-41). If a woman with a sucking child, leaves aside, the child, male or female, keeping it crying and brings the eatables and drinkables for the monk, those eatable and drinkable articles become unfit for..... to accept. (42) Whenever the eatable and drinkable articles create a doubt regarding their acceptance or otherwise, he should repudiate her.....to accept (43) If the food is covered by a pitcher or by a crushing stone, or by a grinding stone or by an iron lid or (if it is in a pot closed) by plaster or by lac or by any other soldering substance, and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her.....to accept. (44-46). If the monk comes to know or hear of any article eatable or drinkable, chewable or tastable, that it is prepared with a view to be given away, such an article becomes unfit for self-restrain-

ed monks; he should repudiate herto accept. (47-48). If the monk comes to know.....with a view to secure merit, such an article.....to accept (49-50). If the monk comes to know with a view to be given to beggars, such an articleto accept (51-52). If the monk comes to know... .. with a view to be given to monks, such an article.....to accept. (53-54).

The monk should avoid food meant for him, or purchased for him, or polluted by mixture of impure food or brought to him from a distance, or supplemented, or brought on credit, or mixed with unacceptable articles (55). In such cases, he should inquire about the preparation—for whose sake or by whom the food was prepared; and on hearing that it is free from any suspicion and is quite pure, the self-restrained monk should accept it. (56). If the article—eatable or drinkable, chewable or tastable,—be mixed with flowers or with green (: e) fresh seeds, it becomes unfitto accept (57-58). If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc., it becomes unfitto accept. (59-60). If the article.....be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit.....to accept. (61-62). Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot or taking it down from the hearth, it becomes unfit.....to accept. (63-64).

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint; so also, he should not step on a plank which is lying in the dark

or which is hollow. (65-66) If, for giving alms, the woman puts up a ladder, or a plank or a stool, and stands on it, or ascends a cot or rests on a hook or ascends a garret, she, while climbing, may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also. (67-69)

The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger. (70). So also, he should avoid harley powder or jujube powder or sesamum-cake, treacle or any other similar article placed for sale in the market, as also, an article lying for a long time or soiled with dust; he should repudiate .. .to accept (71-72). If a woman offers him a lump of flesh with many bone-pieces, or fish with many scales (lit thorns), or Astika fruit, or Tinduka fruit, or Bilva fruit, or piece of sugar-cane, or Simhali fruit, he should repudiate her saying such a thing is unfit for him, the reason being that in these things there is little to eat and much to abandon. (73-74) So also, he should reject drinks which are too costly, or too poor, or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done. (75). If, by his own discretion or sight, or by inquiry, or by hearing from others, he knows that a sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for doubt, he should see (i. e. determine) after tasting a sip (76-77). He should say;—"give a little bit in my hand to taste; water which is very sour or impure (lit stinking) cannot quench my thirst." (78). If a woman were to give such water as is very sour or stinking

and hence not fit to quench his thirst, he should repudiate her.....to accept (79). If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80) Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite. (81).

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83). While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (84-85). If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it. (87) Then, having entered the place with humility and performing the Iryāpathika rite, he should stand motionless near the preceptor. (88). During that condition of absolute motionlessness (कथितेन) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms. (89). Then, straightforward in wisdom, undeflected and unperturbed in mind, he should recount before the preceptor what he got and how he

(90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana rite for it again, and standing motionless he should think as follows:—Oh! Wonder! the Prophets have indeed ordained for monks a faultless kind of living for supporting their body which is the cause of Liberation. (91-92).

Then, having abandoned the motionless condition (of the body) after salutations (with the words *Namo Arihantānam* etc.), and having praised the prophets (with the words 'लोगस्य उज्जोगरे' etc.) one should resume lessons (i. e. study) and take rest till all others have arrived. (93) Then, while taking rest, the monk seeking his advantage (viz. the destruction of his Karma निर्जराय सम), should think for his benefit: "if the other monks do favour to me (by sharing my alms), I shall be saved indeed. (94). Then, with permission from his preceptor, he should invite other monks with a cheerful mind in the prescribed order and if some of them desire so, he should eat partaking his food with them. (95). If, however, none desires to partake, he should dine alone in a pot placed in light, very carefully, without throwing a grain (of food) away by hand or mouth. (96).

/ Bitter or pungent, astringent or sour, sweet or salty, the self-restrained monk should eat the food obtained by him which is meant only for another (i. e) for body alone or for Liberation), as if it were a mixture of honey and ghee (97). Without taste or with spoiled taste, dressed or not-dressed, wet or dried, made up of jujube powder or black beans, he should eat it with the same feeling; he should not censure the food he has obtained whether it be little or much, provided it is pure or clean and faultless, the monk living without any means of livelihood, eats it which has been obtained by him without employing any means for its obtainment. (98-99). It is difficult to find persons giving without any motives, as also persons living without employing any

means of livelihood; both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100). Thus I say.

CHAPTER V—2.

The self-restrained monk should eat everything possessed of bad or good smell etc. and throw nothing away having cleaned the pot upto its surface. (1) In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below: (2-3). The monk should move out at a proper time, he should return at a proper time; avoiding improper time he should do every timely action at its proper time. Otherwise, he is likely to be blamed as follows—(4) 'You move, oh monk, at an improper time'; 'you do not see the proper time'; 'you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village'. (5). At the proper time the monk should move and should bodily exert himself; he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance (6). Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully. (7)

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so; he should only stand with full self-restraint. (8). The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch-gate. (9) If there be seen by him an ascetic, or a Brāhman, or a

poor man, or a beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house ; he should also not stand in the direct range of sight (of the householder) but should recede to a corner and stand there self-composed. (10-11). (If he pushes himself on), perhaps there would be incurred the displeasure of the beggar, or of the donor, or of both, or there would be the slighting of the scriptural Injunction. (12) When, however, the beggar has returned from a place after getting the alms or without getting it, then only, the self-restrained monk should approach (the place) for food or drink. (13). If the woman (offering alms) plucks up a lily, or a lotus, or a night-lotus, or Mrgadantikā (Mallikā according to some), or any other flower, and then offers alms, then the food or drink becomes unfit for self-restrained monks to accept, they should repudiate the donor saying ' such a thing is unacceptable to me.' (14-15). If the woman tramples or crushes a lily etc ..to me. (16-17). He should avoid the lotus root, or the Palāśa root, or lily-stalk, or lotus-stalk, or lotus-bulb, or mustard bunch, or sugar-cane, when it has not ripened and become fit for use. (18). So also, he should avoid, fresh sprout of trees or grass, and green vegetable when it is raw (and hence containing living organisms). (19) He should repudiate a woman giving raw pods, or fresh pods, or pods roasted only once, saying ' such a thing is not fit for my use ' (20) So also he should avoid unboiled jujubes, or bamboo sprouts or fruits of Śrīparṇī, Tilaparpātī and Nimba trees, when they are raw. (21). So also he should avoid rice-cake, cold water, or insufficiently hotted water, sesamum-cake or raw oil-cake. (22). He should not desire, even in mind, to have the wood-apple, or the citron fruit, or the Mūlaka root and leaves when they are raw and not made fit by the use of Śāstra. (23) The same should be noted with respect to jujube flour, or seed flour; he should also avoid raw Bibhitaka nut and Rāyana fruit (24).

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one (25) Undejected he should seek alms the wise monk should never be depressed he should not be overfond of food he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables drinkables chewables and tastables the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed seat garment food or drink although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him he should not reprimand them (if they do not give) (29) The monk should not be angry with one who does not salute on being saluted he should not be elated if he begs in the way given above his monkhood remains intact (30) Sometimes a monk who has got (a large quantity) alone may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk who is very selfish commits gross sin he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste with a desire that other monks should think of him that he is a monk who is after Liberation and who is contented at heart eats bad and coarse food lives a hard life and is easily satisfied Such a monk who is after his own worship who hankers after fame and loves honour and respect incurs much sin and becomes possessed of deceitful mental attitude (33-35)

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action. (36) A monk may sometimes drink, when he is alone, thinking that nobody knows him; he is verily a thief; look at his faults and hear from me about the deception he practises. (37). Such a monk has his addiction (to intoxicating liquids) on the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood. (38) Just as a thief, who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practise restraint even when death has approached. (39). Such a monk does not respect his preceptors nor other monks; even householders blame him because they know him to be so (i. e. improperly behaved) (40). Thus, such a monk, pursuing demerits and avoiding merits is not able to practise self-restraint even when death has approached. (41).

A wise monk practises penance, avoids rich oils and ghee, and desists from intoxicating liquors and does not commit errors; he is an ascetic without any pride of asceticism. (42). Look to his bliss which is respected by many monks, which is limitless, and which brings about the Desired End; I shall describe him, please listen to me. (43). Thus, such a monk pursuing merits and avoiding demerits practises self-restraint even when death has approached. (44). Such a monk respects his preceptors as well as other monks; even householders respect him because they know him to be so (i. e. properly behaved). (45).

A monk who affects asceticism or religious preaching or appearance or behaviour or mental attitude (of a monk), does thereby that action as a consequence of which he gets the existence of low gods (46). Even on getting the condition of gods, being born among low

gods, he does not know there of what deed his existence as a low god has been the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal where enlightenment is extremely difficult to obtain. (48) Having noticed these faults expounded by Mahāvira, the son of Jāta, the wise monk should avoid even the slightest deceit or falsehood (49) Having learnt (rules about) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers Brahmanas and Kshatriyas with mind quite calm and steady asked the head of the monks, who was possessed of unlimited knowledge and faith, who was devoted to self restraint and penance and who was proficient in scriptures when he came to stop in the garden — 'Learned sir, what is the range of the monk's course of action?' Then, the learned and self restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows — (1-3)

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk's course of actions. (4) In no other Faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to practise, being in fact such as has not been anywhere previously prescribed or will not be prescribed in future (5) Hear from me in their real aspect those meritorious actions which are to be observed without any breach or violation by all monks whether they be weak or strong, diseased or healthy (6)

Hear those eighteen topics in respect of which an ignorant monk commits errors, if error be committed in any of these topics, the monk falls down from monkhood (7) They are—the Six vows the six groups of living bodies the faulty course of action avoidance of the pot of the householder and avoidance of cot, of seat, of bath and of decoration (8) The first item among them as proclaimed by Mahāvira is complete non injury which is characterized by self restraint with regard to all living organisms (9) Whatever living organisms there are in the world whether they be movable or immovable, the monk should never himself consciously or unconsciously injure them nor cause injury to them through others (10) For, all living beings without exception desire to live never they desire to die therefore the monks, who are free from worldly ties avoid injury to living beings which is terrible in its effects (11) For one's own sake or for another's sake out of anger or out of fear, never should a monk speak a lie which is (always) injurious nor make another speak it (12) Giving a lie is always condemned in this world by all monks, it is a thing which causes distrust in the heart of beings one should therefore completely avoid lies (13) Self restrained monks do not accept anything—not even a tooth-brush—without begging it of a householder, whether the thing be animate or inanimate small or big they never make another accept it, nor they approve of another accepting it (15) Monks carefully avoiding any transgression leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16) It is the root of irreligion attended with gross faults, hence it is that monks, who are free from worldly ties always avoid any thing connected with sexual intercourse (17) The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvira), do not keep overnight in their possession heated purified salt, ordinary salt, oil, ghee or brown sugar, the thought of possession is a result of avarice methinks one desirous of possessing these or any other thing is a householder and not a monk (18) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self restraint or out of a sense of shame, they keep it without any attachment (20) Simple possession is not called possession by the saviour Mahāvira, it is attachment that is called possession so says the great sage, (21) Although at places and on occasions the wise monks possess a thing it is kept by them for the preservation of self restraint they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder Leading a life consistent with self restraint, and doing only once—these two—have been described as an obligatory penance by the enlightened prophet (23)

There are so many subtle living organisms movable as well as immovable, how can a person move for alms in a faultless manner when he cannot see these, subtle organisms? (24) A monk can avoid by day time what is wet with water or mixed with seeds, or the various insects that move on earth but how can he move, faultlessly at night? (25) Having observed these faults it has been said by Mahāvira that the monks who are free from worldly ties do not take a night food of any of the four kinds (26) The self restrained and ever-satisfied monks

never injure in any of the three ways viz. by self by others or by consent given to others the earth group of living organisms by mind or by word or by body (27) For a monk injuring earth body of living organisms also injures various visible as well as invisible movable creatures resting on the earth body (28) Therefore knowing this fault which aggravates the bad future condition a monk should avoid any undertaking regarding the earth body upto the end of his life (29) The self restrained and ever satisfied monks never injure the water body of living organisms etc (as in stanzas 27-29 with the substitution of water body for earth body) (30-32) They do not wish to kindle the fire body, which is sinful (as destroyer of many things) which is a peculiar sharp weapon (edged on all sides) difficult to be met with from any side (33) Fire spreads burning to the east to the west high up to sub-quarters below to the south and to the north (34) There is no doubt that this fire is a great destroyer of living beings therefore the self restrained monks should not do anything to ignite it (35) Therefore knowing this fault (as in stanza 29 with the substitution of fire body for earth body) (36) The enlightened monks look upon undertaking regarding wind bodies as exactly similar to that regarding fire-bodies it is very blameable the saviours had never any recourse to it (37) They never fan or ask others to fan (nor allow others do it) by a palm-leaf fan or by a leaf or by the shaking of a branch (38) By means of what they possess—the garment or the pot or the blanket or the duster—they never set the air in motion in fact they carefully avoid it (39) Therefore (as in stanza 29 with wind body substituted for earth-body) (40) They do not injure the vegetable body in any of the three ways (as in stanzas 27-29 with vegetable body substituted for earth-body) (41-43) They do not injure (as in stanzas 27-29) with moving bodies substituted for

'earth body' (44-46) The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use (These four things are —) food, residence garment and the pot as the fourth one should not accept these four when they are unfit he should accept them when they are fit (47-49) Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury, so the great sage has said (49) Hence, monks, living a religious life and free from worldly ties with their minds fixed in self-restraint avoid food and drink (meant for them) as also things purchased meant or brought from a distance for them (50)

of (i) the loss of celibacy, (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (58). (As the monk has to avoid from a distance any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should carefully avoid this item which gives rise to bad behaviour, entailing breach of celibacy or danger from women. (59).

In any of the following three cases, there is allowed sitting in the householder's house—in the case of a monk overpowered with old age, or in the case of a monk who is ill, or in the case of a monk practising penance. (60). If a monk were to take bath, whether he be ill or healthy, he falls down from the proper behaviour and his monkhood becomes abandoned. (61) There are many subtle living organisms in salt soil or cracks or clefts which a monk is likely to flood with water when he is taking bath even though it be with pure (i.e. heated) water. (62) The monks, therefore, never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive. (63). They never have bath, or sandal ointment, or Lodhra flowers, or lotuses for the sake of anointing their limbs (64) What is the use of decoration to a monk who is naked, shaven-headed, having long hair and nails, and free from sexual intercourse? (65). A monk contracts very sticky (or obstinate) Karma resulting from bodily decoration by virtue of which he falls in this dreadful ocean of worldly life so difficult to be crossed. (66). The enlightened monks consider the mind also in the same way (i.e. full of fault) when it is inclined to decoration; the *saṃsāra* of the world had never such a mind as is full of fault in these ways (67). With a vision free from delusion, devoted to penance, full

of self restraint and straight-forwardness the monks purify their own soul they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world who are always calm without affection without possession attended with wisdom leading to the higher world attended with fame and clean like the moon in the autumnal season go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner while the other two (i e the second and the third) he should never use (1) He should not speak—(a) what is true but should not be spoken (b) what is partly true and partly false (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2) He should utter a speech which is the common one being neither true nor false or which is true provided that it is faultless soft considerate and definite (3) The wise monk should also avoid this speech (viz. the true or the ordinary) not only when it is harsh or harmful but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true much more so than the one who gives an actual lie (5) One should therefore avoid utterances like we do go we will speak we will have such and such a thing I will do this thing or he shall do this thing (6) This or any other speech which is doubtful in the future time or in the present or in the past the wise man should avoid (7)

Regarding the past, the present or the future time, a monk should not speak with definiteness a thing which he does not know. (8). Regarding the past.....not speak with definiteness that, about which there may be a doubt. (9) Regarding.....a monk should speak with definiteness (i.e. this is so and so) that, about which there is no room for doubt. (10). So also, he should not utter a speech which is harsh or harmful to many beings although it were quite true, as there is the origin of sin from it. (11). So also, he should not call a squint 'a squint', a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'. (12). A wise monk, who knows the merits and faults of behaviour should not speak this or any other thing by which another is harmed. (13) So also, a monk should not address a woman as fool, wench, bitch, whore, wretched, or unlucky, or by the terms grandma, great grandma, or mama, or maternal aunt or paternal aunt or niece or daughter or grand daughter; so also he should not call her by expressions like oh, oh you, oh thou girl, or servant, or mistress, or maid, or wench, or whore. He should address her by her name or family name; he should speak little or much to her, as occasion requires, in the proper way. (14-17). So also, he should not address a man as grandpa, or great grandpa, or papa, or uncle, or maternal uncle, or nephew, or son, or grandson; he should not call them out by expressions like oh, oh you, thou man, thou master, thou whoreson, thou wretch etc. He should address him by his name or family name; he should speak much or little to him as occasion requires in the proper way. (18-20).

In connection with animals possessed of five senses he should talk in general terms only, as long as he has not distinctly seen whether there is a female or male. (21). So also, regarding a man, beast, bird or reptile, he should not speak that he or she is stout, fat, slaughterable or-

fit to be cooked (22) He should verily say that he or she is strong, or well formed, or developed, or healthy or possessed of a big body (23) So also the wise monk should not talk about cows as fit to be milked, about bullocke as fit to be tamed or about horses as fit to be yoked to a chariot (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25)

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches houses, planks, fastening bars, boats or water tubs, he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil (26-28) Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at. (30-31) So also, about fruits he should not say that they are ripe or fit to be ripened in grass etc., or they are fit to be plucked, or raw, or fit to be split up (32) He should rather say—the mango trees are unable to bear the burden of fruits, or, there are many fruits with the seeds formed inside, or there are many ripe fruits or many fruits with seeds not formed (33)

So also regarding corn plants, or creepers he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut heated or roasted (34) He should rather say—the stalks are full grown, they are rich with grain they have the grains well formed or bare; out or lying inside, or they have the ears come out or possessed of substantial

seeds. (35). So also, having seen a funeral feast, or a nuptial feast, he should not say that it was a fit thing, or deserving to be done; so also he should not speak of a thief that he deserves to be killed, or of rivers that they are easily fordable. (36) When he has to describe them, he should rather speak of a feast as a dinner, of a thief as one risking one's life for a selfish object, of rivers that the ford is very nearly level. (37). So also, he should not speak of rivers as flooded or possible to swim over, or possible to cross by boats, or having water drinkable from banks. (38). When he has to describe them, the wise monk should rather say that they have much water, or very deep water, or have waters stopping the currents of tributary streamlets or have waters spread far and wide. (39).

Similarly, when he has known a faulty deed done or being done by one man for another, he should not say anything that is likely to be sinful. (40). The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc. (41). In connection with a cooked article he should say 'cooked with effort'; regarding what is cut, he should say 'cut with effort'; regarding a beautiful girl, he should say that she has to be especially taken care of if she becomes a nun; in connection with a thing well-done, he should say that the thing has caused a lot of Karma; so also in connection with a person that has been wounded he should say he is deeply wounded. (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar, unpurified, or indescribable (43). So also, he should not say—'I shall tell all this', or 'you tell all this'; after full consideration only, one should use expressions like 'all', 'everywhere'. (44).

So also, he should not say with respect to marketable articles—'this is well-purchased' or 'this is well-sold'

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price to be sold or to be purchased, the monk should always speak what is faultless (46) Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc (47) Many ascetics, who are not monks, are called monks in this world, a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above (49)

Regarding a sight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose. (50) The monk should not express regarding wind, rain, cold heat, welfare, prosperity or security 'when would these occur?', so also he should not express 'let these not occur' (51) Similarly, he should not refer to a cloud, or sky, or a man by the word 'deceit', he should rather say—the cloud has got up or risen up, or he should say—the cloud has showered (52) He should speak of 'ay' by using the word 'an'ya' *निर्या* or '*guhya-mucarita*' (region of the Guhyakas) he should call a man prosperous on ascertaining that he is prosperous. (53) So also, out of anger or greed or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others (54) A monk should have the purity and goodness of speech he should always avoid bad speech he speaks after seeing that what he means to speak is moderate and harmless, true, he gets fame among the good. (55) Knowing the merits and faults

of speech, he should avoid its faults; restrained in his actions towards the six groups, following monkhood, and always alert, the wise monk should always speak what is conducive to benefit. (56). Speaking after discrimination, keeping the senses under full control, free from the four passions or bad emotions, and unsticking to anything, a monk shakes off the dirt of actions committed before, and secures this world as well as the next. (57) Thus I say.

CHAPTER VIII

I shall now explain in due order, oh monks, how a monk should behave after having mastered all the details of the 'monk's behaviour'; please, listen to me. (1) The Great Sage has stated that earth, water, fire, wind, plants and vegetables possessed of seeds, and lastly moving animals—these six—constitute life. (2). One should always see that no action is done injurious to them by mind, by body or by word; by behaving thus, one becomes a self-restrained monk. (3). The self-restrained and fully contented monk should not therefore break or scratch earth, wall, stone or clod of earth in the three ways i. e. by himself, by others or by giving permission to others. (4). He should not sit on living earth or on a seat full of dust; but, when necessary, he should sit on it after cleaning it, having previously obtained the permission of the owner. (5) He should not take cold water, hail stones, or ice; the self-restrained monk should take heated water which is made life-less by fully boiling it (i. e. until the bubbles have been seen thrice) (6) He should not rub or touch his body when it is wet with water; having seen his body wet, he should not touch it even slightly. (7) The monk should neither kindle, nor stir, nor extinguish burning ember, fire, or burning fire-brand. (8). He should not fan his

he should not speak what is injurious, in no way should he practise the behaviour of a householder. (21). Questioned or otherwise, he should never speak anything about food—that it is tasteful or tasteless, that it is rich or poor, or that the village is inclined to give or otherwise. (22). Without speaking, he should move in high and low families, never being in any way covetous of food; he should not eat what is impure or purchased or meant or brought for him. (23). The self-restrained monk should not keep any stock, not even the slightest (of any article); living without following any profession, not attached to anything, he should be devoted to look to the protection of living organisms. (24). Following a rigid life, easily satisfied, and with little desire he should live on a small quantity; following the precept of the Prophet he should never get enraged. (25). He should not form a liking for words sweet to hear; he should bear by his body any harsh and unbearable contact. (26). Unafflicted, he should (calmly) bear hunger, thirst, bad bedding, cold, heat, displeasure, or fear always thinking that pain to body (silently borne) results in Great Fruit viz. Liberation (27). After the Sun has set (in the west) and before he has risen in the east, the monk should not desire for food etc. even in his mind (28). Ungrumbling, unfickle, talking little, and eating measured food, he should be controlled in eating and should not find fault (with the householder) if he gets little. (29). He should not despise others; he should not be puffed up; he should not feel proud of his learning, caste or asceticism. (30)

Having taken an *irreligious* step consciously or unconsciously, he should revoke himself at once, and should not repeat it a second time (31). Having done an improper deed he should not keep it back, nor conceal it, he should always be pure open-minded, unattached and have

his senses fully controlled. (32). He should obey the words of his high-souled preceptor ; having said ' yes ' to his order, he should execute it. (33). Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments ; life after all is limited. (34). Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul). (35). While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion. (36). Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37) Anger puts an end to love ; conceit destroys humility ; deceit removes friends, while avarice destroys everything. (38). One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment. (39). Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the Tree of Transmigration. (40). A monk should behave modestly before other monks of superior religious merit ; never should he give up his sterling character ; having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint. (41) He should not show fondness for sleep ; should avoid mirthful talks ; should not take delight in secret talks, but he should always be devoted to his studies. (42). Without indolence, he should always devote his activities to the observance and practice of monkhood ; devoted to monkhood, he obtains the unparalleled object viz Omniscience. (43).

He should serve his learned preceptor who is beneficial to him in his career, here and beyond ; by following him he secures a good future condition ; he should ask him the

true meaning in places of doubt (44) He should sit near his preceptor by keeping well in a proper position his hands, feet and body, with senses fully under control and with limbs well guarded and withdrawn from activities (45) Neither by the side, nor quite in front, nor quite at the back of his preceptor should the monk sit, he should not sit placing his leg upon his thigh (46) He should not speak unasked, nor he should interrupt (the teacher) when he is speaking, he should not have any backbiting and he should safely avoid deception and falsehood (47) He should in no way use that unbeneficial language by which distrust will be created or another person would easily get provoked (48) A self controlled monk should speak what is seen in a language which is moderate, unambiguous, perfect, distinct, and familiar without garrulousness or excitement (49) A monk should not laugh at a sage who is possessed of the practice and knowledge of monkhood and who is conversant with heretic doctrines on noticing any faltering or slip in his tongue (50) A monk should not talk to a householder about astrology, dream significance or hypnotism, or science of omens, incantations or medicine—all these being places where the life and safety of living beings are (vitally) concerned (51) He should have a residence, bedding and seat prepared for another, which (residence) is possessed of proper spots for attending calls of nature and which is devoid of women and beasts (52) If the place of residence is solitary, a monk should not narrate any story to women there, he should not form any intimacy with the householder, he should have intimacy only with the monks (53) Just as a chicken has always a danger from a cat so a celibate monk has always a danger from the figure of a woman (54)

He should not gaze at a wall with paintings (of women etc.) nor should he gaze at a woman who is well-decorated.

If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55) A celibate monk should avoid a woman although (disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old. (56) To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57) He should never ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire (58) He should not feel attachment for lovely things knowing well the transitory transformation of those various objects (59) Having properly realised the transitory transformation of the various objects, he should remain without desires with a calm disposition (60)

He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61) Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses, who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the nicon on the disappearance of the cover of the dark clouds. (64) Thus I say.

CHAPTER IX-1

When a monk does not show respectful attitude towards his preceptor out of family pride, or anger, or intoxication (deception acc. to Haribhadrasūri), or mistake, that (feeling which prevents him from being respectful) is verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo tree. (1) Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor. (2). There are some, who, by nature, are dull (although grown up in age); there are others, who, although raw in age, are endowed with learning and enlightenment; they are conversant with the monk's rules of behaviour and have got their mind well-fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences. (4) Can a cobra, although much infuriated do anything beyond taking life of the men who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release. (5) A man despising his preceptor can be compared with one who would pass through the blazing fire, or, with one, who would infuriate a cobra, or, with one, who, desiring to live, would yet eat poison (6) May it be that the fire would not burn, or the cobra, although infuriated, would not bite, or deadly poison would not kill (by virtue of the mysterious power of some gems and incantations); release, however, would never be obtained when the preceptor is despised. (7) Again, a man despising his

preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile (8) Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech, as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt) A good pupil, bearing this in mind, consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good" (13) Just as the hot rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods (14) Just as the moon attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning) pursuing Liberation, possessed of equanimity

of mind, learning, character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them. (16). Having heard the beneficial religious precepts, a wise monk should serve attentively his preceptors; having thereby obtained excellent merit, the monk goes to the Highest condition. (17). Thus, I say.

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches; out of them grow the twigs and the leaves; and, then, there are produced flowers, fruits and the juice. (1). Similarly, obedience is the root of the tree of Religion, and Liberation is the highest resultant (viz the juice); it is by the obedience that one gets, quickly and completely, renown and learning. (2) The ignorant fellow (lit. beast), who is furious, proud, foul-tongued, deceitful, roguish, and destitute of self-control, is driven down the current of worldly life like a log of wood in a stream. (3). A monk, who becomes cross even when instructed in obedience with smooth words, repudiates with stick the Celestial Prosperity that is approaching him. (4). For example, there are seen horses and elephants in the royal stables, coming to grief, if disobedient, being made the carriers of burden. (5). There are also seen for example, horses and elephants in the royal stable rolling in pleasures, if responsive, being decorated and well-reputed. (6). So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs, or maimed with punishments and weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger, thirst and the like. (8). So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves (10) So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive, learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient Much more than one, who learns precepts and desires for eternal good, should respect or adore his own preceptors hence, a monk should not disdain what the learned preceptors would say (13-16) He should have lower beds slower gait, lower place, and lower seats he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garment etc he should say—'forgive me for my fault I would not commit it again' (18) Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told. (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing; he should hear him, getting up from his seat. (20) Having paid proper regard to the season the preceptor's desire and the forms of courtesy, the pupil should bring about various things by those various means having

necessary things by means of the various causes. (21). That pupil gets the proper training who knows both these things—that an uncontrolled man suffers, and secondly, that an obedient man prospers. (22). A monk, who is furious, keen on prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name; never indeed can he get Release. (23). On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest condition, having annihilated all their Karma. (24) So I say.

CHAPTER IX-3

Just as a Fire-worshipper would do in the case of fire, so, a monk, waiting upon his preceptor, should be wakeful to everything the preceptor requires; having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one (1) A monk should behave with humility for learning proper practices; when waiting upon his preceptor, he should listen to his word and should show perfect obedience while executing the word; a pupil who never despises his preceptor is a worthy one. (2). One should be full of humility before monks superior in religious merit although they be young or old in age; a pupil who remains in a lowly position, speaks the truth, bows down and obeys the order, is really a worthy one. (3) A monk, who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body, who does not lament if he does not get, nor is elated if he does get, is really a worthy one. (4) Although a monk be in a position to get much of bedding, residence, seats, food and

drink, if he desires little and keeps himself contented; looking upon contentment as the principal thing, he is, really a worthy one. (5). It is possible for a man of ambition to bear iron darts with hopes about the future but the monk, who, without any hope bears thorns of words piercing the ears, is really a worthy one. (6). Iron darts pain only for a while, and they can be easily extracted; but, injurious words are hard to be extracted; they result in enmities and are very terrible in consequences. (7). Strokes of bad words confronting us, produce a feeling of enmity in the mind when they enter the ears; but a monk, who, with controlled senses being really brave, tolerates them thinking it to be his religious duty (to tolerate), is really a worthy one (8).

A monk should not use words of censure behind the back of another; he should not use painful language in the presence of another; so also, he should not use determinative expression as well as unpalatable expression a monk who behaves thus, is really a worthy one. (9). A monk, who is neither covetous, nor tricky, nor deceitful nor back-biting, nor miserable, nor eulogizing others, nor eulogizing himself, and is destitute of any curiosity (to witness dramas etc.), is really a worthy one. (10). He is a monk who possesses the above mentioned virtues; he is not a monk who is destitute of those virtues; therefore, accept virtues, and abandon vice; having known his own self by his own self, a monk, who remains undisturbed by passion or hatred, is really a worthy one. (11). Similarly a monk, who neither blames nor disdains a young or an old person, woman or man, monk or householder, and abandons self-conceit and anger is really a worthy one. (12). A monk should always respect his worthy preceptors who, when respected, respect the pupil in return, and place him with great effort in a position of honour just as the father does his daughter: the monk, who does so, being controlled in

senses and devoted to truth, is really a worthy one. (13) A wise-monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues should move devoted to the Five (rows), guarded in the Three (protections) and free from the Four passions (anger, pride, deceit and avarice); the monk, who does so, is really a worthy one. (14) After serving constantly his preceptor, a monk becomes clever in the doctrines of the Jina, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the lustrous and unparalleled goal. (15) Thus I say,

CHAPTER LX-4

I have heard, oh long-lived one, the Divine Sage has said the following:—By the old divine monks there have been stated four items of spiritual ecstasy (Happy Condition of Soul) resulting from modesty, (1)

Well, Sir, which are those four items of etc.....modesty, stated by the old divine monk? (2).

The following are the four items of etc.....modesty, stated by the old divine monk—spiritual ecstasy from modesty, spiritual ecstasy from scripture-study, spiritual ecstasy from penance, and spiritual ecstasy from conduct. (3).

Those who are self-controlled and who perfectly know modesty, scriptures, penance and conduct, are able to find delight for their soul. (4)

Four are the items of the spiritual ecstasy from modesty, explained as follows:—listening to instructions attentively; understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited in any way which is the fourth item. There is the following verse containing this idea:—(5).

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride. (6).

Four are the items of spiritual ecstasy from scriptures explained as follows:—undertaking the study with a view to become proficient in scriptures; undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item. There is the following verse containing this idea:—(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others; studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures. (8).

Four are the items of spiritual ecstasy from penance explained as follows:—one should not practise penance for securing any interest in this world; one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory; one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse. (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance. (10).

Four are the items of ecstasy from conduct explained as follows:—A monk should not observe the monk's conduct rules for any worldly interest; he should not do so for any interest in the world beyond; he should not do it for fame, renown, reputation or glory; he should observe the monk's conduct rules for purposes mentioned

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse. (11) The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jins, free from complaint, replete with learning, directed towards Liberation, self-restrained and proximate to perfected mental condition, (12) Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13) He becomes free from birth and death and abandons everything mundane, he becomes eternally liberated or a god of little impurity and much prosperity. (14)

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned, is the real monk (1) One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon viz. fire, is the real monk. (2) One who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat anything containing living organism, is the real monk. (3) One, who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk. (4) Having liked the words of Mahāvira, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows, one, who stops influx of all the five-kinds (of Karma), is the real monk (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well guarded in mind, word and body, is the real monk (7) So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor make others keep them overnight thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one who calls ones co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9). One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self control, and remains undisturbed and respectful, is the real monk (10) One, who bears the thorns (& e villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12) That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk (13) Having borne the (twenty two) troubles by-

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse. (11). The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jina, free from complaint, replete with learning, directed towards Liberation, self-restrained and proximate to perfected mental condition. (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13) He becomes free from birth and death and abandons everything mundane; he becomes eternally liberated or a god of little impurity and much prosperity. (14)

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Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned, is the real monk (1). One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon viz. fire, is the real monk. (2) One who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat anything containing living organism, is the real monk. (3) One, who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk. (4) Having liked the words of Mahāvira, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows one who stops influx of all the five kinds (of Karma) is the real monk (5)

One who would always abandon the four passions and would be always devoted to the words of the Enlightened who would remain without property gold and silver and would avoid every activity of the householder is the real monk (6) One who has the Right Faith who is never oblivious to the fact that there is the right knowledge penance and control who shakes off old sin by penance and remains well guarded in mind word and body is the real monk (7) So also having obtained various eatables drinkables chewables and tastables one who does not keep them nor make others keep them overnight thinking that they would be of use next day or sell next is the real monk (8) So also having obtained various eatables drinkables chewables and tastables one who calls one's co-religionist monks and eats and after eating becomes devoted to study is the real monk. (9). One who does not relate any story of fight does not get angry always keeps the senses controlled is calm and is ever devoted to self control and remains undisturbed and respectful is the real monk (10) One who bears the thorns (i.e. villains) of the village blows threats and terrific sounds attended with fantastic laughter remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground one who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance and who is absolutely regardless of the body is the real monk. (12) That sage who has become ever regardless of his body who remains unaffected like the earth whether he be abused or beaten or injured and who is free from any (future) desire or curiosity is the real monk (13) Having borne the (twenty two) troubles by

his body, the monk, who withdraws himself from the path of transmigration and who, knowing birth and death to be great dangers, becomes fixed in penance and monkhood, is the real monk. (14). Exercising control over hands, feet, tongue and senses, one, who becomes fixed in introspection, keeps himself contented and knows the sense of Scriptural Texts, is the real monk. (15). Not loving the appendages (liko garments and the like), uncovetous, one, who begs in several places all unknown to him and, remains free from faults, who is free from sale, purchase and storing and is devoid of all attachments, is the real monk. (16). The monk, who begs in unknown families, remains without greed and has no fondness for tastes, who does not care for life, who brushes aside prosperity, respect or worship, and who remains steady and undecisive, is the real monk. (17) Do not say with respect to another monk that he has no character; do not say anything by which another would be angry; one, who observes this and, knowing that merit and demerit pertain separately to individuals, does not become proud of himself is the real monk. (18). Not proud of caste nor of form, not proud of gain nor of learning, one, who avoids every kind of pride and becomes devoted to religious meditation, is the real monk. (19). The great sage should know the precepts of the true religion; stationed in religion, he places others also there; having quitted the house he should avoid any practice of bad monks; he should not laugh or joke, one who does this is a real monk. (20) The monk, who has made himself firm in his eternal benefit, abandons forever any desire for embodied life which is impure and temporary. Having snapped asunder the cause of life and death, the monk goes to a place from which there is no return. (21)

this is the eighteenth thing — There is a group of stanzas referring to these eighteen things —

When an ignoble man abandons religion for the sake of enjoyments, that ignorant fool becomes attached to them and does not know his future benefit (1) When he has fallen back (to the householder's life), he becomes deprived of all religious practices and comes afterwards to repentance like Indra fallen down upon the earth (2). When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4) When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant interned in a hamlet (5) When such a monk, fallen from monkhood passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6) When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohaniya Karma, he then repents like an elephant sunk in mud (8). (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to-day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if, however, they do not, the condition is similar to that in Great Hell (10). Having known that monks delighted in monkhood have excellent happiness, parallel to that of gods, so also having known that monks not delighted in monkhood have worst misery like that in hell a wise monk should find delight in monkhood (11) People certainly despise the monk

fallen from religion and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite they despise him as they would do a cobra of fierce venom whose fangs have been uprooted. (12) For a man fallen from monkhood following irreligious practices and possessed of breach of character there is in store here in this world Irreligion Infamy, ill-repute and bad name among common persons and eventually a fall into hell. (13) Having enjoyed the various enjoyments with a licentious mind and having led a life of want of self-control the monk goes after death to a condition which cannot be contemplated enlightenment is not at all easy for him even after he has revolved in many existences (14) In the case of this hell-insect full of pain and living in misery there is to tell a very long period like Palyopama or Sagaropama (before he will become free from pain) why should I then think of my pain here (which is practically little) when compared with that of the insect? (15) This my misery will not remain long temporary is the desire of enjoyment of a being if it does not vanish with this body (during lifetime) it will vanish when the life would terminate (16) When a monk has got a determined thought that he would rather abandon his body rather than Religious Law senses cannot move him as he is settled in self-restraint just as tempestuous winds do not move the Mountain Meru (17) Having seen this, a wise monk should know his (spiritual) gain and the various means guarded in three a monk should follow the precepts of Jina in body word and mind (18) This I say

APPENDIX 2

I would like now to state the conclusion which is a part of the Sacred Learning stated by the Omnisint having heard this virtuous persons have their mind

monks who are not troubled for serving householders ; thus, his monkhood would not suffer. (9) If, perchance, he fails to get a monk-companion who is clever (in the monk's observances) and who is superior to him in merits or equal, he should move alone avoiding sins, and not sticking to objects of enjoyment. (10). The maximum time limit for stay at one place is one Samvatsara i. e. the four months of the monsoon (lit. year); he should not stay there again next year (for one year or four months) where he has once stayed. The monk should walk by the path of the Sacred Texts, that is, he should behave in accordance with what scriptures have laid down. (11) A monk should, in the first and the last watch of the night, think 'by himself about himself, regarding—what he has done, what has remained to be done, what he is not doing although possible to be done, whether somebody sees him (committing fault) or he himself sees him doing it, so also, what fault he is not able to avoid; a monk looking to these things carefully would not commit in future the breach of Samayama. (12-13). Wherever, a brave monk sees some fault of his indeed, word or mind, he should check himself (from going by wrong path) and go by the right one like a horse of noble breed who follows the direction of the bridle. (14). The good monk, who practises the things laid down above, who has conquered his senses and who is courageous, is in fact the monk whom people call possessed of enlightened life; it is he who lives a life of self-restraint. (15). Self is always to be protected with all the senses kept well-within bounds; if unprotected, the soul goes to the circle of transmigration; if well-protected, the soul becomes free from all misery. (16). Thus I say.
